

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 20

Chapter 4 – Topicwise Index

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Summary

Chapter 4 – 78 Verses

Brahma Sutra – 4 Adyaya

I

II

III

IV

- Samanvaya
- Harmonising all teaching of Vedanta.
- Atato Brahma Jingyasa

- Avirodha Dhyanam
- Defend Vedantic teaching from objections

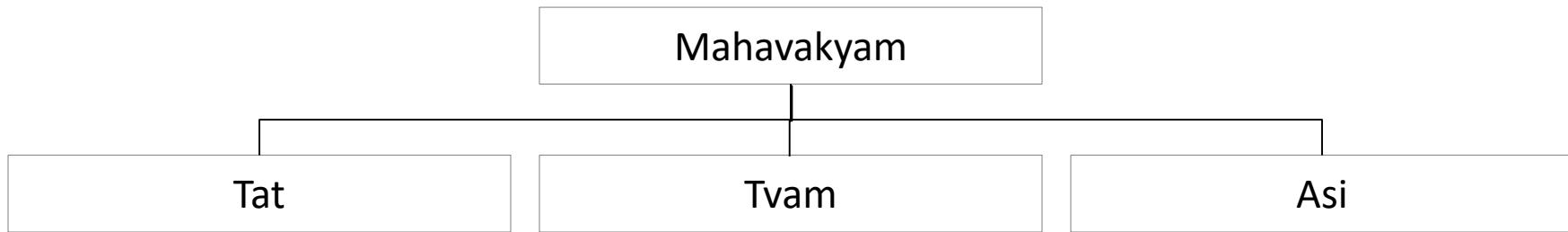
- Sadhana Adhyaya.
- Karma Yoga, Upasana Yoga.
- Jivatma / Paramatma Vichara

- Phala Adyaya
- Goal
- Mahavakya Phalam
- Benefit of Naishkarmya Siddhi

- Sadhanam
- Chapter 1, 2, 3 of Naishkarmya siddhi

- Sadhyam
- Chapter 4 of Naishkarmya Siddhi

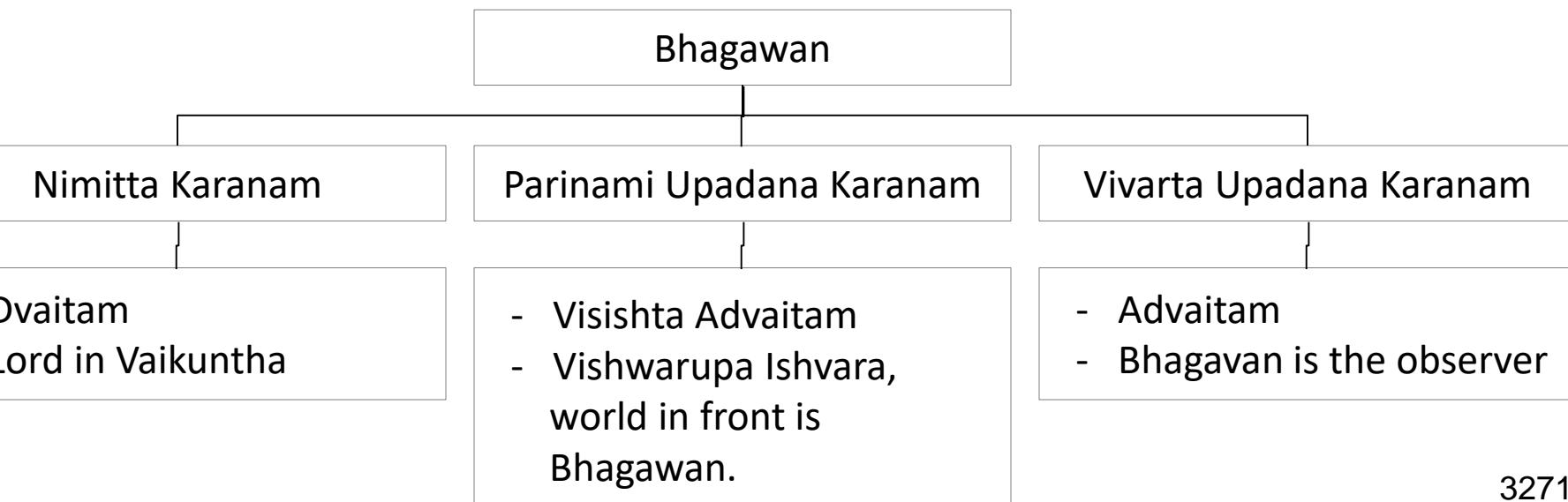
- Knowledge of words = Knowledge of sentences.



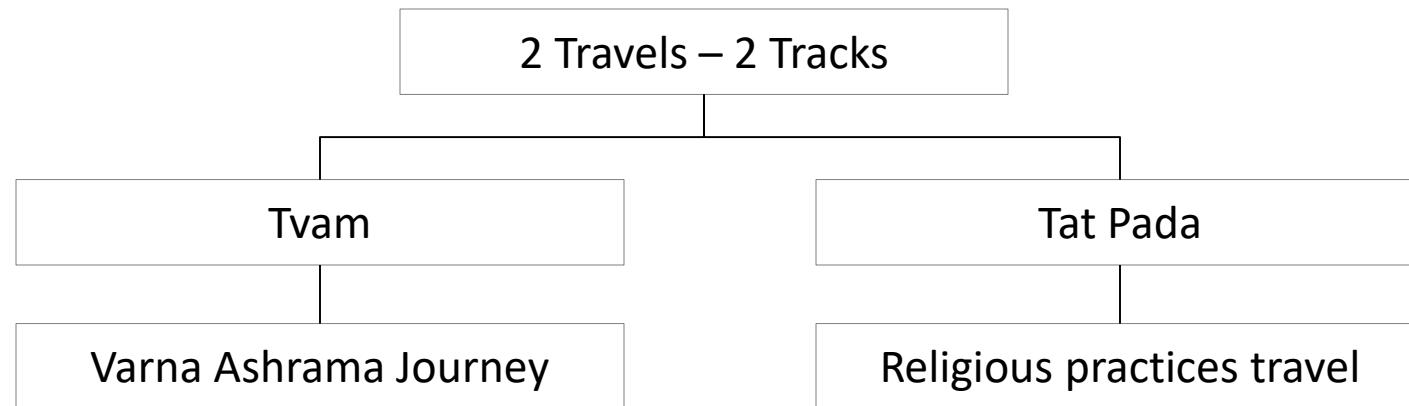
- Sanyasa is for Tvam Pada Lakshyartha Vichara.
- Ahamkara and Mamakara dominates in Grihasta through Laukika activities and suppresses Lakshyartha of Tvam Pada.
- Lakshyartha = Freedom from Aham, Mama.

Example :

- Ticking of clock don't hear in day time but hear in night time.

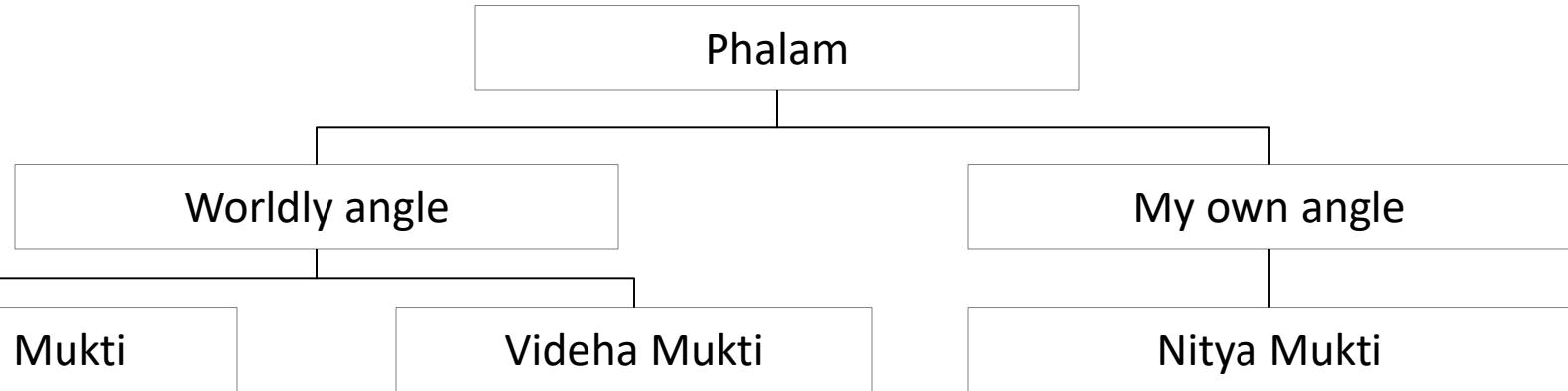


- 4 Ashramas meant for Tvam Pada Vichara, Tvam Pada Samskara, 41 Samskaras for refinement of Tvam Pada and come to Mahavakya.
- All religious practice is for gradual understanding of Lord from Nimitta to Parinami to Vivarta.

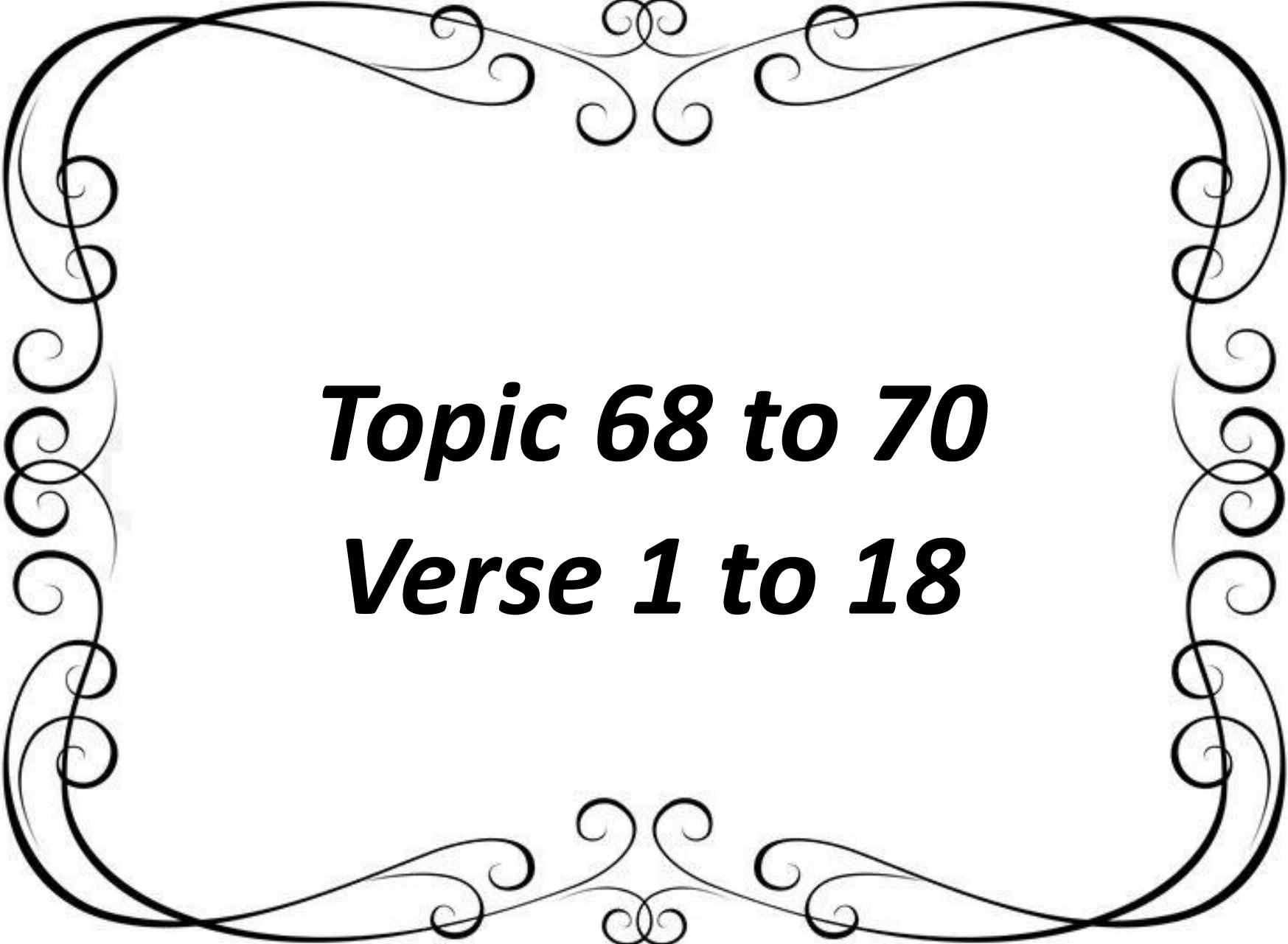


- Destination = Asi Pada, Aikyam.

Sadhana	Sadyam
<ul style="list-style-type: none"> - Karma Yoga, Upasana Yoga, Tvam Pada, Tat Pada Vichara. - Naishkarmya Siddhi left Karma Yoga + Upasana Yoga. - Concentrated on Tat, Tvam Pada Sadhanam 	<ul style="list-style-type: none"> - Asi Pada Aikya Jnanam. - Destination, goal



- Chapter 4 is Phalam and Summary of teaching, Upasamhara, Sankshepa.
- Final winding up discussion briefly.
- Gita – Chapter 2 and Chapter 18 Summary.
- Chapter 3 – 17 → Magnification.
- Sankshepa Vistarabyam Upadesa.
- Teaching through elaboration and summary.



Topic 68 to 70
Verse 1 to 18

Verse 1 :

पूर्वाध्यायेषु यद्वस्तु विस्तरेणोदितं स्फुटम् ।
सङ्क्षेपतोऽधुना वक्ष्ये तदेव सुखवित्तये ॥ १ ॥

*om pūrvādhya-yeṣu yad vāstu vistareṇoditam sphuṭam
saṃkṣepato 'dhunā vaksye tad-eva-sukha-vittaye*

Now I will state briefly for the sake of easy understanding what was stated elaborately and clearly in the previous chapters. [Chapter 4 – Verse 1]

a) Purva Adhyayashu Vastu Uditam :

- Vastu = Truth = Ekatma.
- Ekatma has put on Vesham of Jivatma and Paramatma in world stage.
- Vastu = Truth = Brahman.
- Vasati Iti Sarvada, eternally existent, absolutely existent.
- Mithya = Avastu = Everything else in creation.

Vedanta Sara :

असर्पभूतायां रज्जौ सर्परोपवत्
वस्तुनि अवस्त्वारोपः – अध्यारोपः ॥२.३२॥

**asarpa bhootaayaamrajau sarpa aaropavat,
vastuni avastu aaropah - adhyaaropah: II 2.32 II**

like the false perception of a snake on a rope which is not a snake; the superimposition is of the unreal on the real. Adhyaropa is: [Chapter 2 – Verse 32]

- Vastu not Vaastu.

Swami Dayananda :

- My Guru has clear vision of Vastu.

b) Vistarena :

- Elaborately.
- Sphurta : Clearly.

c) Tad Eva Adune Vakshye :

- I am going to reinforce same teaching in the form of Nididhyasanam which is later Sravanam.

d) Sankshepataha :

- Briefly in 78 Verses.
- For what purpose?

e) Sukha Vittaye, Bodhyaya Jnaneya :

- For clarity.
- Avritti gives clarity.
- Vittihi = Jnanam.

Verse 2 :

सङ्क्षेपविस्तराभ्यां हि मन्दोत्तमधियां नृणाम् ।
वस्तूच्यमानम् एत्यन्तःकरणं तेन भण्यते ॥ २ ॥

*sanikṣepa-vistarābhyaḥām hi mandottama-dhiyām nrṇām
rastūcya mānam ety antaḥ-karaṇam tena bhanyatate*

Indeed, what is stated briefly as well as elaborately gets into the minds of slow-witted and intelligent persons. Hence, [a brief exposition] is attempted. [Chapter 4 – Verse 2]

a) Method of all Purva Acharya

- Repetition.
- Chandogya Upanishad – Chapter 6 – 9 times Tat Tvam Asi – repeated.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmyamidam sarvam tatsatyaṁ
sa ātmā tattvamasi śvetaketo iti bhūya eva mā
bhagavān vijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

Shad Vida Tatparya Lingam

Abhyasa

b) Uchyamanasa Vastu :

- Teaching = Ekatma = Vastu, Taught Briefly and elaborately, enters the mind of the student.

c) Mandah, Uttama :

- Mediocre and Brilliant students also require repetition.
- Svetaketu – 9 times.
- For one hour, keeping mind undistracted is difficult.
- Human mind is fragile, subject to distraction because of 3 obstacles – Adhyatmika, Adibautika, Adideivika.
- It is natural for mind to get distracted.

d) Tena Banyate :

- Therefore I am going to repeat teaching in Chapter 4.

Verse 3 :

आत्माऽनात्मा च लोकेऽस्मिन् प्रत्यक्षादिप्रमाणतः ।
सिद्धस्तयोरनात्मा तु सर्वत्रैवात्मपूर्वकः ॥ ३ ॥

*ātmānātmā ca loke 'smi pratyakṣādi-pramāṇataḥ
siddhas tayor anātmā tu sarvatraivātma-pūrvakah*

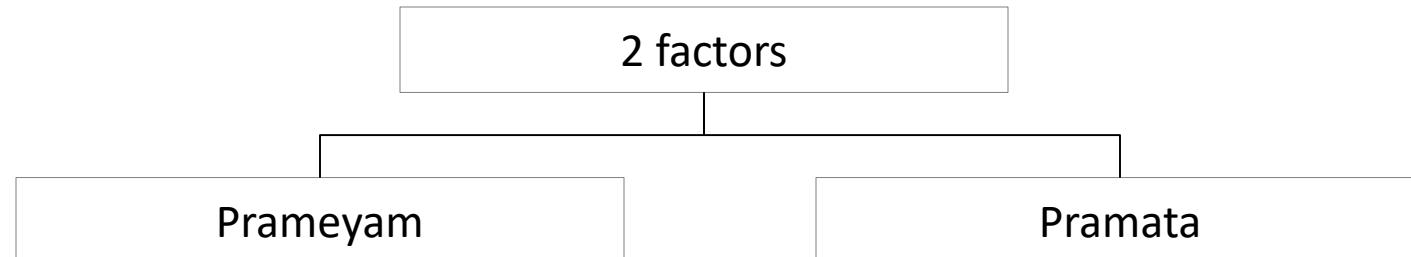
The Self and the not-Self are well-known through perception and other sources of knowledge in our daily life. Of these two, the not-Self, however, is always dependent on the Self.
[Chapter 4 – Verse 3]

Introduction to Summary :

- We are continuously operating one Pramanam or another throughout life.
- Pramanam = Instrument of knowledge.
= Pratyaksha, Anumana, Upamanam.
- Chakshu, Srotra,... infer have to leave for class early, reached late yesterday.
- In dream also use dream Pramanam.

I) Life = Continuous operation of Pramanam.

II) Every Pramanam reveals 2 factors.



Prameyam	Pramata
<ul style="list-style-type: none"> - Object, Anatma. - Directly revealed 2nd stage. 	<ul style="list-style-type: none"> - Operator, inferred - Is there before operation of Pramanam. - Presupposes Pramata operator, evident before Pramana operation. - Comes in 1st stage indirect revelation.

- Is Pramata revealed by Pramanam?
- **No, before Pramana operation Pramata is known.**
- Title : Pramitsu, one who desires to know, Pramata.
- Desirer of knowledge exists before operation of Pramanam.

Pre-existent	Post Existent
<ul style="list-style-type: none"> - Pramatsu Rupa Atma. - Atma at operational level. 	<ul style="list-style-type: none"> - Prameya Rupa Anatma.

- Both evident because of Pramana Operation.
- In green room, Atma.
- While holding pen, writer, mike talker, singer.
- Every Pramana Operation makes Pramata (Atma) and Prameyam (Anatma) Evident.

a) Atmacha, Anatmacha :

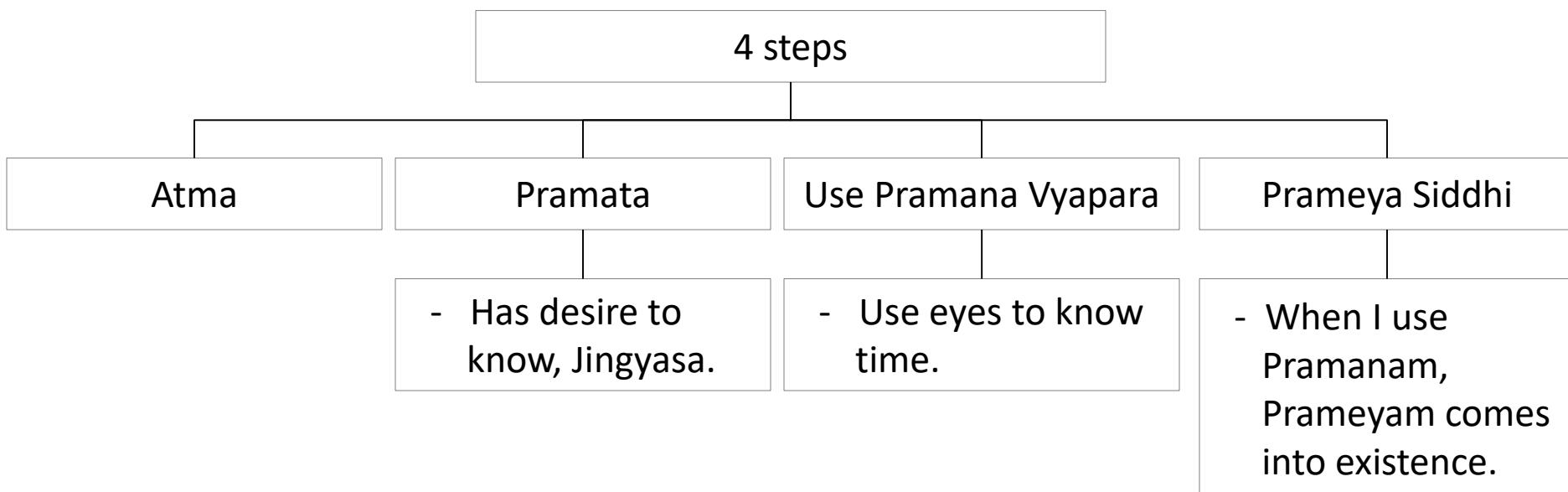
- Atma in the form of Pramata and Anatma in the form of Prameyam.

b) Asmin Loke Siddha :

- Are evident in the world all the time.
- Atma is pre-existent, Anatma is post existent in all Pramana operations, Pratyaksha, Anumana, Upamana.

c) Sarvatra Eva Atma Purvataha Anatma :

- Existence of Prameyam, Anatma is always preceded by existence of Atma.



- We feel Atma and Anatma come to existence simultaneously but there are 4 stages.
- Everywhere Anatma Siddhi preceded by Atma Siddhi.

Verse 4 :

अनात्मत्वं स्वतः सिद्धं देहाद्-भिन्नस्य वस्तुनः ।
ज्ञातुरप्यात्मता तद्वत् मध्ये संशयदर्शनम् ॥ ४ ॥

*anātmatvam svatas siddham dehād bhinnasya vastunah
jñātūr apy ātmata tād-van madhye samśaya-darśanam*

That objects external to the body are not-self is self-evident. In the same way, that the nower is the Self is also self-evident. There is doubt in respect of what is in the middle [between them]. [Chapter 4 – Verse 4]

Atma	Anatma
<ul style="list-style-type: none"> - Pramata - Observer - Subject 	<ul style="list-style-type: none"> - Pramyeyam - Observed world - Object, nobody doubts.

- Difference is clear in 90% cases.
- No grey area.
- Body – mind – ego – is the grey area, window sill, Vasapadi.
- Entire Samsara caused by Grey area.
- Vedanta required to handle grey area.
- By retaining grey area, ego, Ahamkara, it expands to Mamakara.
- Family, body, mind belongs to Vishwarupa Ishvara but I consider them to be mine, Mamakara.

- Ahamkara encroaches into Mamakara.
- Ahamkara, ego is cancer, when allowed to expand, causes Samsara.
- Nip Ahamkara in the bud.
- More Mamakara, more worry.

Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
 गुणप्रवृद्धा विषयप्रवालाः ।
 अधश्च मूलान्यनुसन्ततानि
 कर्मानुबन्धीनि मनुष्यलोके ॥१५-२॥

adhaścōrdhvam̄ prasṛtāstasya śākhāḥ
 guṇapratyāddhā viṣayapratyavālāḥ ।
 adhaśca mūlānyanusantatāni
 karmānubandhīni manusyalōkē ॥ 15-2 ॥

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.[Chapter 15 - Verse 2]

- Attack grey Aham, then alone grey Mamakara Tackled, if not will die in Samsara.

a) Vastunaha Anatmataha Svata Siddham :

- Eternal objects leaving body mind complex = Vastu = Anatma = General Padartha.
- Technical Vastu = Brahman.

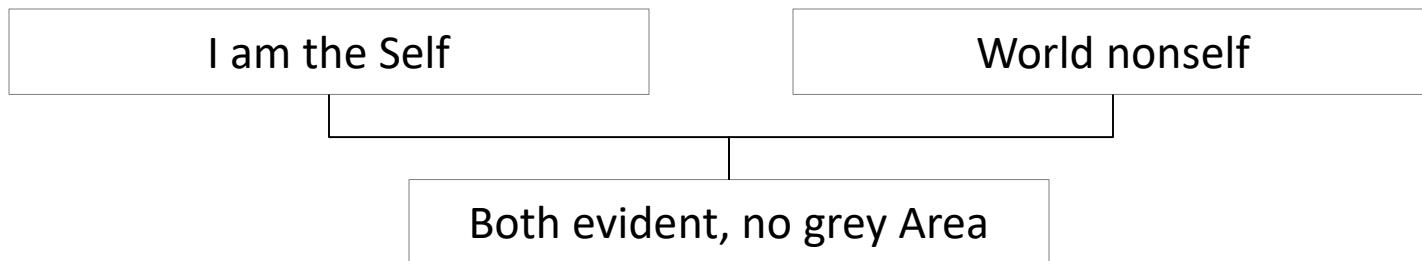
b) Dehat Binnasya :

- Other than body – mind, complex.

- External objects of the world are Anatma, Prameyam, is Svata Siddham, Self evident, nobody confused.
- Prameyam Status of the world evident, Vedanta need not tell, you are not tree, stone, car, wall.

c) Jnatuhu Atmanaha Api Siddha :

- Similarly I – observer Atma self also evident.
- Observer, consciousness principle I am clear, evident.



d) Tan Madhye :

- In between there is a small grey area, gateway, corridor for confusion, Samshaya Darshanam.

Revision – Verse 4 :

- In the Shastra, there is a general rule.
- Before starting enquiry have to establish that there is need to enquiry.
- Show 2 conditions are present then necessity of enquiry established.
- **Adhyasa Bhashyam of Brahma Sutra :**

Discusses why enquiry into self is necessary.

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

2 Conditions for any enquiry to be undertaken

- Sandigdatvam
- Sandhehavatvam
- Samshayavatvam
- Object of enquiry is doubtful, vague, incomplete knowledge, grey area.

- Enquiry should lead to clear knowledge, remove Sandeha.
- Clear knowledge must be beneficial to me.
- Saprayojanatvam

- If no Prayojanam, waste of time, energy, drop enquiry, human beings are utilitarian.
- If 2 conditions absent, enquiry redundant.
- Bamatikara begins Brahma Sutra Tika – commentary on Shankara Bhashyam – Vachaspati Mishra.
- **If there is something Asandigdatvam and Aprayojanam, it can never become object of enquiry for intelligent people.**

2 Examples given by him :

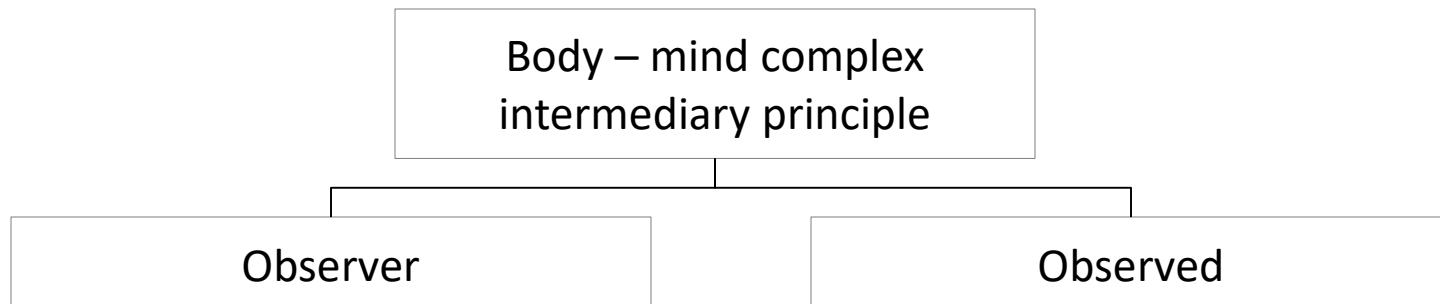
I) Yata Sita Aluka :

- Pot in daylight – clear, not doubt.

II) Karata Danta Va :

- Does crow have 20 or 21 teeth. These 2 enquiries will not give Moksha.
- 2 Niyamas about self enquiry verse 1 – 4 – Chapter 4 Naishkarmya Siddhi.
- Is body – mind Atma or Anatma?
- Enquiry gives Moksha Phalam.

I	World
<ul style="list-style-type: none">- Experiencer- Consciousness principle- No doubt	<ul style="list-style-type: none">- 5 Elements, 5 sense objects- Inert- Observed by 5 senses- No doubt



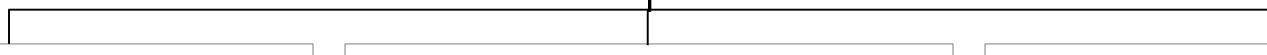
Observer	Observed
<ul style="list-style-type: none"> - w.r.t. world - Body – Mind - Observer 	<ul style="list-style-type: none"> - w.r.t. my own standpoint. - Body – Mind is observed object. - I – know my body and mind. - I am the knower consciousness principle, I am not body, mind.

- Sandigdatvam Asti – doubts exist w.r.t. body – mind.

Madhya Sankshepa Darshana :

- Neither world or body – mind observer.

Pramata	Prameya
<ul style="list-style-type: none"> - Atma - Observer 	<ul style="list-style-type: none"> - Anatma - Observed



Body + Mind Grey area

Atma - Chaitanyam

Anatma - World

- Triangular format,
- Samsara comes,
- Sandigdatvam comes

- Clear
- Observer

- Clear
- Observed

Binary format

Verse 4 :

a) Anatmatvam Svata Siddham :

- World Anatma – self evident.

b) Jnatum Atmata Api Tadvatu :

- It is same, Svata Siddham.
- I observer, Atma, self exist, nobody has doubt, issue “self” cheque.
- I am myself not someone else, no doubt.

Example :

- Nasriuddin Mullah.
- Was together sleeping in dormitory with 10 fellows.
- Ties balloon to his feet to know after waking up I should take same body as myself!

c) Madhye – Sill :

- Between observer and observed, between 2 Rooms, there is a door, body mind complex.
- Does it belong to that Room or this Room, observer or observed .
- Dehali = Gateway, corridor to India.
- All who wanted to conquer India started from Delhi – Ghazni.
- Body – mind complex grey area.

Consciousness	World
<ul style="list-style-type: none"> - Independent principle - Pure Sat Chit Ananda. 	<ul style="list-style-type: none"> - Matter, dependent on consciousness for its proof. - Body + Mind + family + possessions also belong to world, not me or mine.

- Body – mind linking corridor between consciousness and world is the cause of confusion.

Verse 5 :

असाधारणान् तयोर्धर्मान् ज्ञात्वा धूमाग्निवद्-बुधः ।
अनात्मनोऽथ बुद्ध्यन्तान् जानीयादनुमानतः ॥ ५ ॥

*asādhāraṇān taylor dharmān jñātvā dhūmāgni-vad budhaḥ
anātmano 'tha buddhy-antān jāniyād anumānataḥ*

Having known the uncommon characteristics of each of these two [categories], a wise man should, then, know the objects ending with the intellect as not-Self through inference in the same way as one knows the fire from smoke. [Chapter 4 – Verse 5]

- How to do enquiry? Inference?
- Consolidation.

Example :

- Smoke – Fire.
- Observe coexistence and draw generalization “Vyapti”.
- Yatra Yatra Dhumaha Tatra Tatra Agni.

Vyapyam	Vyapakam
Dhuma	Agni

- See coexistence of Vyapyam and Vyapakam.
- Sama Bhava, Eka Nishtatvam.
- **Copresence is called Vyapti.**

Can't say :

- Wherever fire there is smoke.
- Gas stove – smokeless fire.

Discovery of Vyapti, Vyapti Bumi :

- Land – where plant called Vyapti is growing.
- Vyapti harvesting place = Drishtanta.
- Vyapti Pramana useful for inference.
- In distant mountain, see rising smoke.
- Now we have knowledge of Vyapayam, Vyapti Jnanam – Agni.

Vyapya Jnanam	Vyapti Jnanam
- Through present observation.	- Through past observation.

- Unobservable Vyapakam = Agni inferred.
- With help of Vyapya Jnanam of present observation, infer unobservable Vyapaka Jnanam.
- Never use inference where Pratyaksha works.
- Yatra Yatra Drishyatvat, Bautikatvam, Savikaratvam, Sagunatvam, Agama Pahitvam, Anatmatvam.
- Through 5 Vyaptis arrive at I am not clip or any object.

- Apply to body, mind.
- Body – mind – Drishyatvat – Bhautikatvam
 - Drishyatvat – Sagunatvam and other 3.
- Body, Mind are closer, intimate Anatma.
- Samhatatvam, assemblage of parts like car, engine, kidneys, lungs, teeth, hair, house, can have transplants.

a) Tayohi Asadhararan Dharman Jnatva :

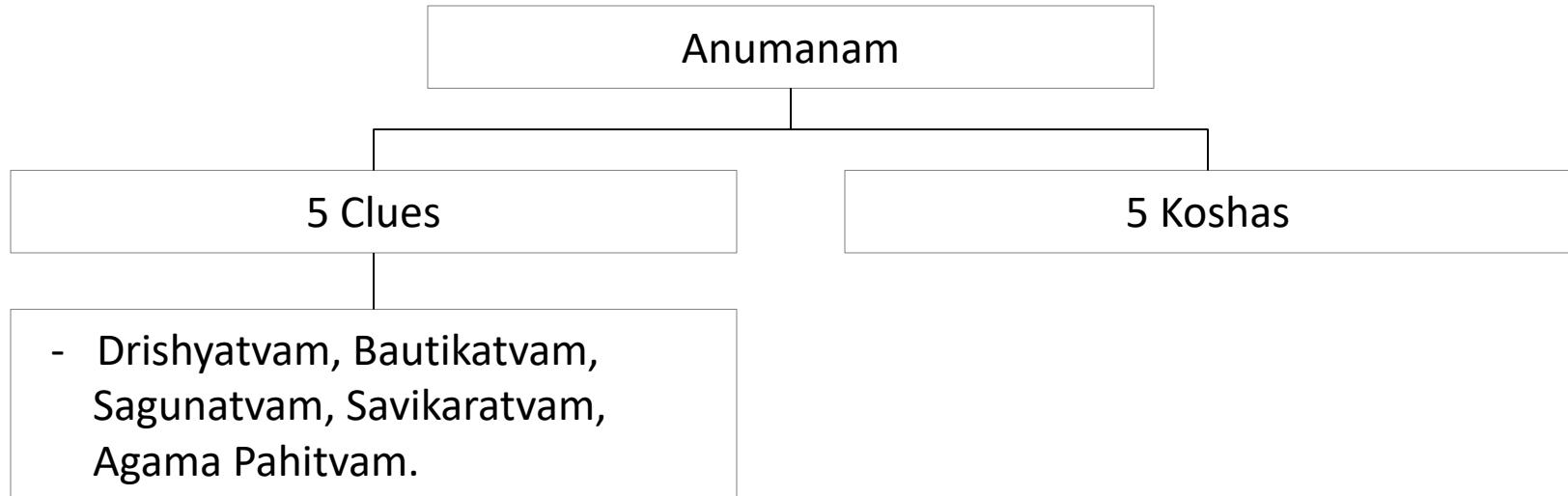
- By clearly understanding unique features of body – mind.
- Anushtup – Metre – here – like in Gita.
- This verse has 9 letters instead of 8 in 1st quarter.
- Licence to writer.
- 1000's of metres in Vedic literature.

Anatmanataha buddiyataha :

- Body mind under grey area.
- Categorise body, mind as Atma.
- Sometimes use I and my for body and mind.

I	My body
- Am young, old	- Not doing well

- Body – mind, different from me the ego, possessed by me, the ego.
- Loose usage of I and mine indicates enquiry required.
- By Anumanam conclude.



- 5 features common to world, body, mind, matter principle, Prakrti.
- Body mind Anatma, Ghatavat.

Anamataya Janiyat :

- May you come away from 5 Anatma, 5 factors, objective universe.
- They are neither me nor mine.
- Dropping Ahamkara and Mamakara w.r.t. me the Chit.
- May you objectify Pancha Koshas different from Chaitanyam.

Verse 6 :

इदमित्येव बाह्येऽर्थे ह्यहमित्येव बोद्धरि ।
द्वयं दृष्टं यतो देहे तेनायं मुह्यते जनः ॥ ६ ॥

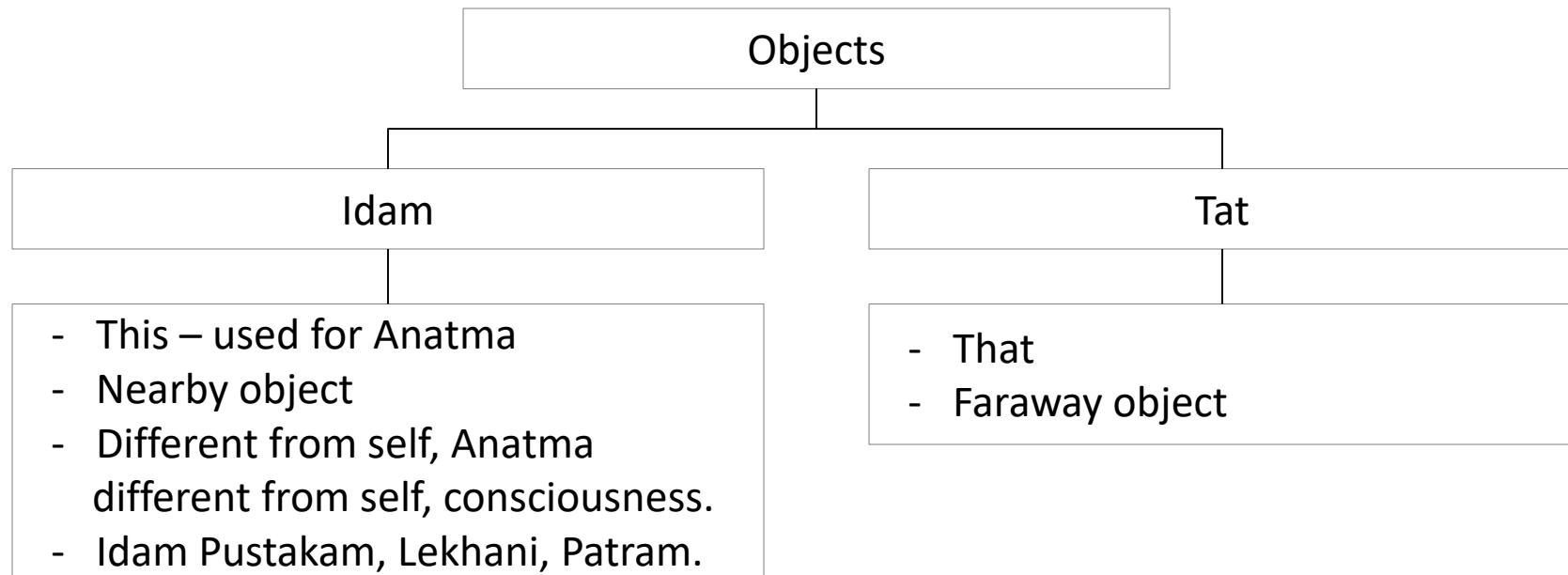
*idam ity eva bāhye 'rthe hy aham ity eva boddhari
dvayam dr̥ṣṭam yato dehe tenāyam muhyate janah*

External objects are known only as "this". The knower is, indeed, known as "I". Since both ways of knowing are seen in respect of the body [etc.], people are deluded.
[Chapter 4 – Verse 6]

- Confirms doubt hence taken first.

a) Balya Arthe – Drishtam :

- That we have confusion regarding body mind complex is evident by our expression, use in language itself.



- W.r.t. Bahya Arthe, external object, Idam Eva Drishtam.

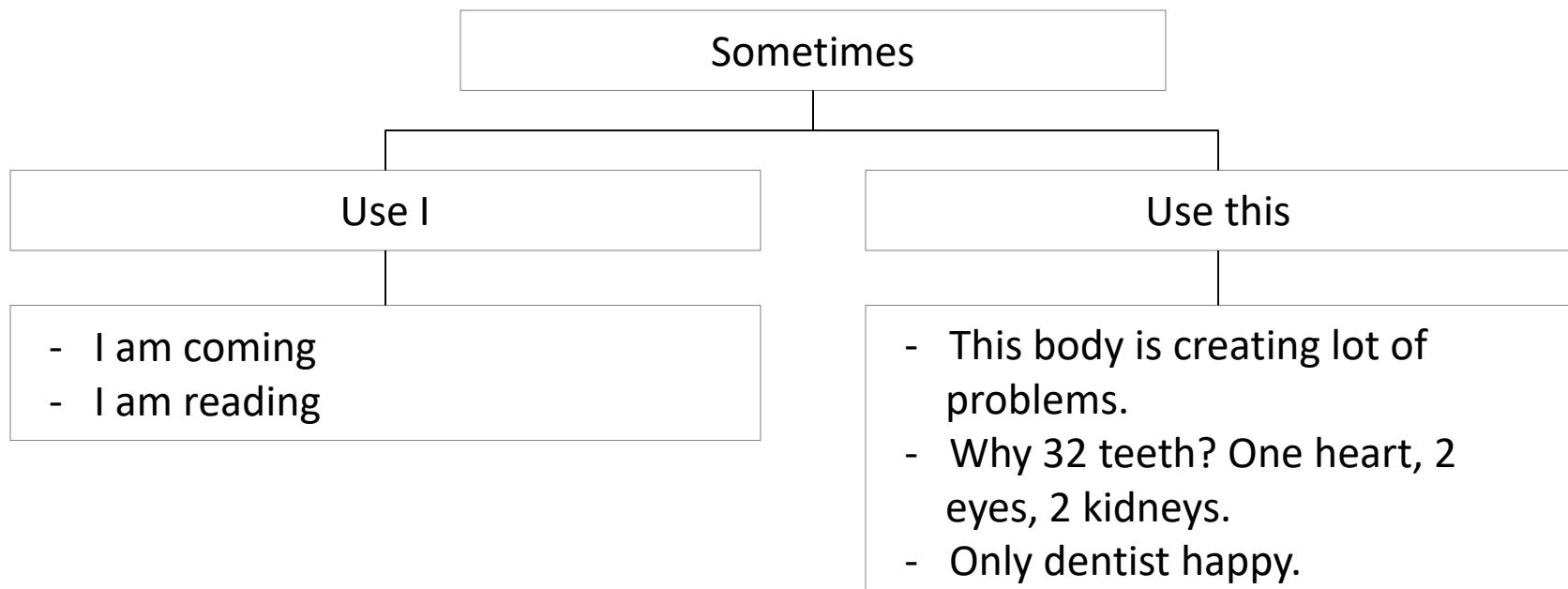
b) Bodhari Aham Eva Drishtam :

- W.r.t. experiencer, consciousness, we use Aham.
- **Aham used for subject.**
- **Idam used for object.**
- **Clarity w.r.t. inert external world and me consciousness exists, no doubt.**

c) Dehe :

- When it comes to body – mind complex.

d) Dvayam Drishtam :

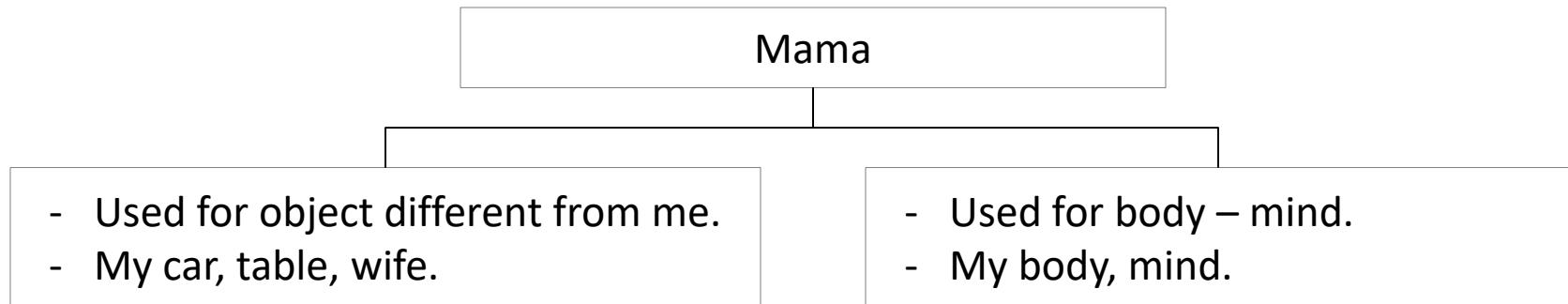


- Aham – Idam mixed up w.r.t. Body – mind complex.

e) Aham – Idam Sandehaha Asti :

Vagueness No 1 :

- Aham – Idam Sandehaha.
- 2nd Doubt – Aham – Mama confusion.



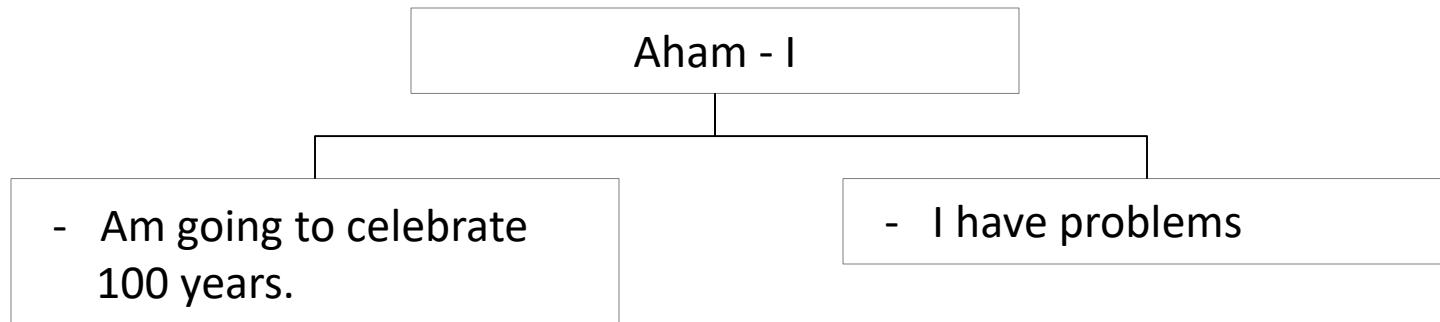
Tattva Bodha :

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च
 मदीया बुद्धिर्मदीयम् अज्ञानमिति स्वेनैव ज्ञायते
 तद्यथा मदीयत्वेन ज्ञातं कटककुण्डल-गृहादिकं
 स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नं
 मदीयत्वेन ज्ञातमात्मा न भवति ।

*Madīyam śarīram madīyāḥ prānāḥ madīyam manaśca
 madīyā buddhīrmadīyam ajñānamitī svenaiva jñāyate
 tadyathā madīyatvena jñātam kataka-kundalagrīhādikam
 svasmādbhinnam tathā pañcakośādikam svasmādbhinnam
 madīyatvena jñātamātmā na bhavati |*

Just as bangles, ear-rings, house etc known as Mine are all other than the knower "me", so too, the five sheaths etc are known by the Self as "my body, my pranas, my mind, my intellect and my knowledge" and are therefore not the Self. [Verse 15]

- My mind, body, thoughts, prana.



- No celebration for consciousness, eternally same.
- 2nd condition for enquiry exists.
- Hence there is scope for enquiry.

Adhyasa Bashyam :

- Aham Idam Iti Naisargikohan Loka Vyavahara.
- Second condition for enquiry exists “Saprayojanam”.
- Knowing cyries star is 4 ½ light years away no Prayojanam to me.
- Life never wonderful if I am body, always pessimistic.
- I am Ananda Atma or body decides if life is wonderful or terrible.
- Without enquiry will pray for Videha Mukti.
- Videha Mukti not spirit of Vedanta.
- Temporarily given to Ajnanis with Deha Abhimana.

- I am not body at all, I am Brahman in which Dehas come and go.

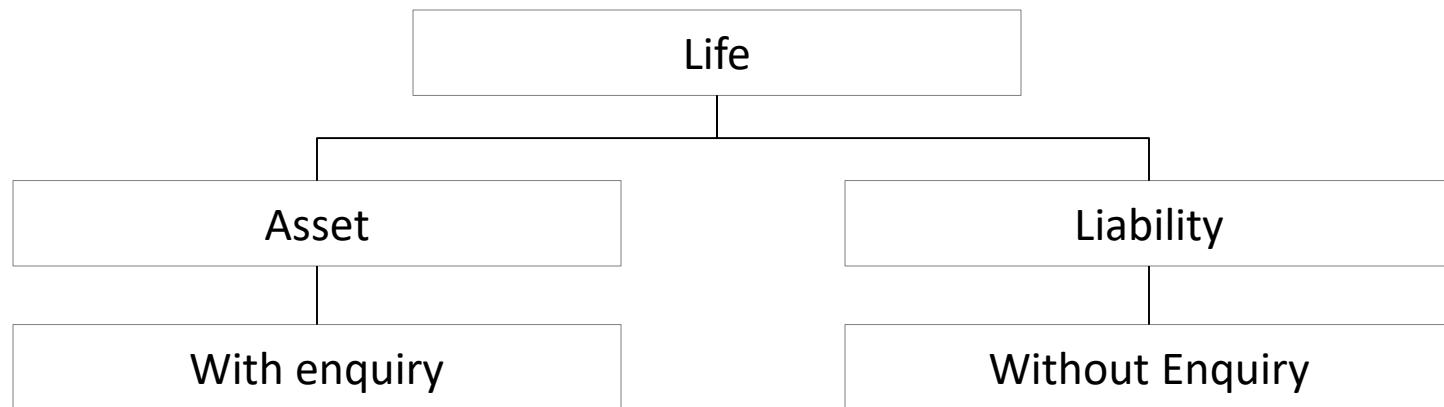
Kaivalya Upanishad :

मत्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याप्त्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Life blessing if its used to claim Aham Brahma Asmi.
- After Videha Mukti, can't claim Aham Brahma Asmi.
- **Dilapidated body required to claim Nitya Mukti.**
- Nitya Mukti is spirit of Vedanta.



- Knowledge decides.

Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

- Therefore Atma enquiry is Sapravayana.

d) Dvayam Drishtam Dehe :

- In the body, both are seen.
- Aham and Idam seen in the body.

e) Tena Janaha Muhyate :

- People confused.
- Mind vacillates between 2 ideas.
- What is life?

Bajagovindam :

- Katvam? Kovam Kuta Ayatayah...

Bhajagovindam :

कस्त्वं कोऽहं कुत आयातः
का मे जननी को मे तातः ।
इति परिभावय सर्वमसारम्
विश्वं त्यत्त्वा स्वप्नविचारम् ॥ २३ ॥
(भज गोविन्दं भज गोविन्दं...)

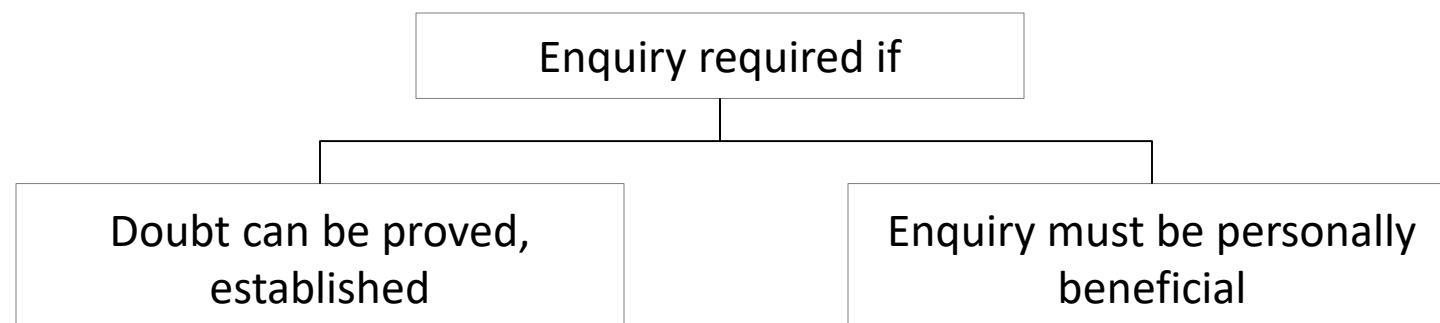
**kastvam ko'ham kuta ayatah
ka me janani ko me tatah I
iti paribhavaya sarvamasaram
visvam tyaktva svapnavicaram II 23 II
(bhaja govindam bhaja govindam...)**

Who are you? Who am I? From where did I come? Who is my mother/ Who is my father? Thus enquire, leaving aside the entire world of experience (visvam), essenceless and a mere dreamland, born of imagination (svapnavicaram). (Seek Govinda, Seek Govinda...) [Verse 23]

- Sureshvaracharya established only Sandigdatvam in this sloka.
- We have to add Saprayojanam.
- Enquiry useful, therefore conduct enquiry.

Revision – Verse 6 :

- Verse 1 – 6 – Sureshvaracharya establishes 2 conditions for enquiry.



- Philosophy is just enquiry into truth not bothered whether it is beneficial to us.

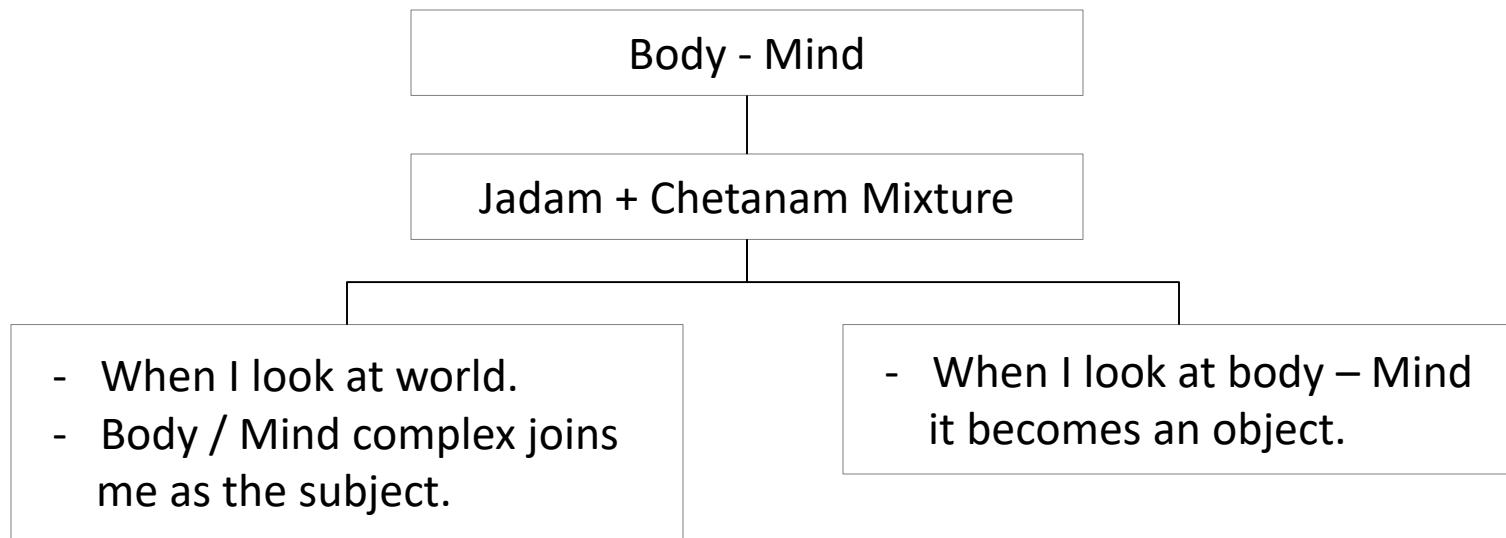
Vedanta :

- Only says there is Punar Janma.
- Doesn't enquire where we go, how long, how Amoeba can divide into 2 Jivas.
- This ignorance is not going to affect my liberation, going to be dropped as Mithya.

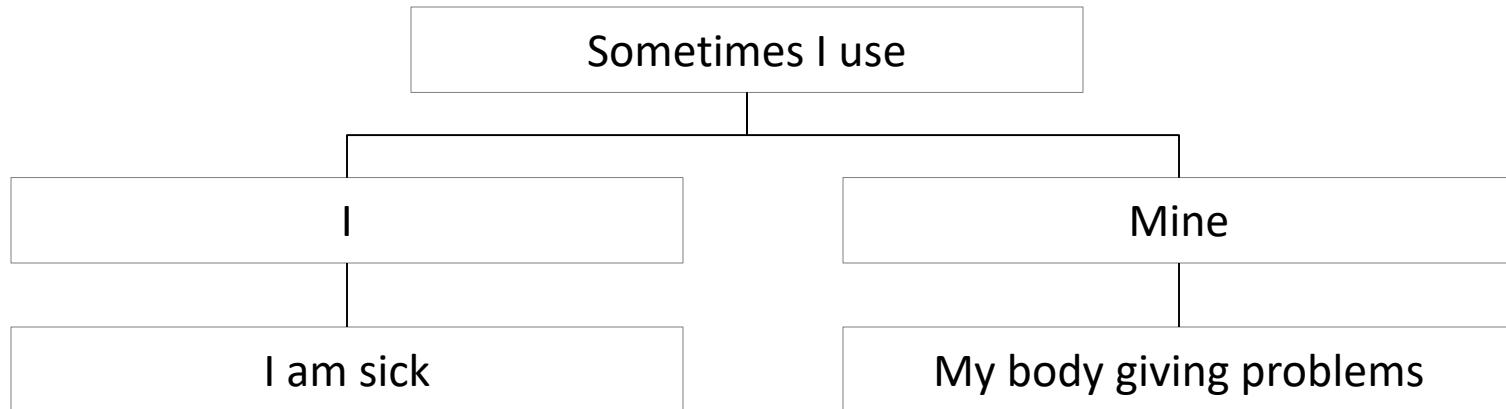
Jnani	Jnani not Sarvavitu
<ul style="list-style-type: none"> - Sarvagya - Has clear knowledge of Atma – Anatma. 	<ul style="list-style-type: none"> - Doesnot know details of Anatma.

- What happens in higher Loka, when is Punar Janma, does not contribute to Moksha.
- Moksha requires clarity on Aham Satyam, Jagan Mithya.
- Enquiry because of doubt and claiming it is Sapravayojanam.
- Will the knowledge contribute to confirmed knowledge “I am free”.
- **Sureshvaracharya from Verse 1 – 6 – Zooms in on doubt :**

World	I	Body – Mind
<ul style="list-style-type: none"> - Anatma - Jadam - Not me 	<ul style="list-style-type: none"> - Experiencer - Conscious observer - Atma, self 	<ul style="list-style-type: none"> - Jadam + Chetanam mixture



- Hence Body / Mind is corridor, grey area.



- What is mind is not me.
- Is body mind me or mine is grey area.

Dvayam Drishta

Aham

Aham

Idam

Mama

- Antahkaranyoho Drishya Janaha Guhyate.

Verse 7 & 8 : Introduction

"केन पुनः न्यायेन आत्म-अनात्मनोः अश्वमहिषयोरिव
विभागः क्रियते" इति । उच्यते ।

*kena punar nyāyenātmānātmānōr aśva-mahiṣayor iva
vibhāgah kriyata iti. ucyate*

It may be asked : "By what principle is the distinction between the Self and not-Self made, as [it is made] between a horse and a buffalo?" The reply is as follows. [Introduction – Chapter 4 – Verse 7]

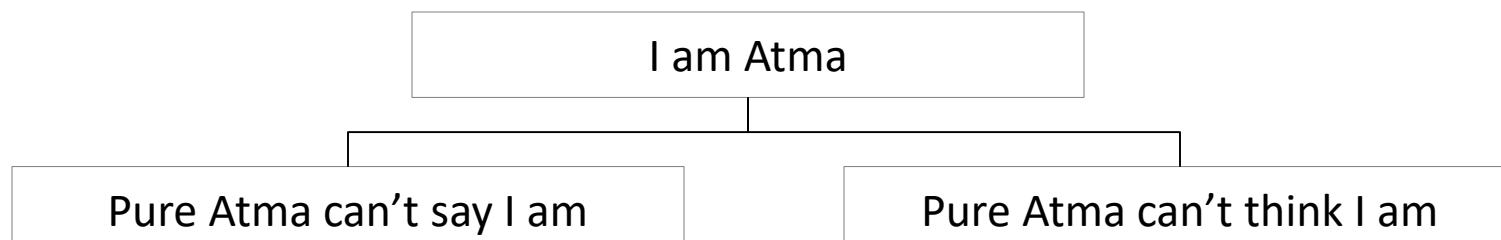
Verse 1 – 6	Verse 7
- Necessity of enquiry	- Process of enquiry

a) Kena Punaha Nyayena :

- What is process – methodology.

b) Atma – Anatma Bahihi Vibhagaha Kriyate :

- Of separation, discrimination of Atma – Anatma.
- Separation process, not physical, internal process when mind is pushed away and I have to claim I am Atma.



- Keeping mind, I have to understand I am different than the mind.
- **Using mind, I have to say I am not the mind.**
- Separation is only intellectual process.

c) Ashwa – Mahisha Eva :

- No doubt between horse and buffalo.
- Can clearly distinguish.
- Similarly Atma – Anatma.

d) Iti Uchyate :

- Method is said.

Verse 7 and 8 :

न्यायः पुरोदितोऽस्माभिः आत्मानात्मविभागकृत् ।
तेनेदमर्थमुत्सार्य ह्यहमित्यत्र यो भवेत् ॥ ७ ॥

*nyāyah purodito 'smābhīr ātmānātma-vibhāga-kṛt
tenedam-artham utsārya hy aham ity atra yo bhavet*

विद्यात् तत्त्वमसीत्यस्माद् भावाभावदृशं सदा ।
अनन्तरमबाह्यार्थं प्रत्यक्स्थं मुनिरञ्जसा ॥ ८ ॥

*vidyāt tat tvam asity asmād bhāvābhāva-dṛśam sadā
anantaram abāhyārtham pratyak-stham munir añjasā*

The principle which differentiates the Self from the not-Self has already been stated by us. That, indeed, which remains in the "I" after the "this" aspect is discarded by this principle, that which always reveals the existent and the non-existent, that which has nothing inside and nothing outside, and that which is inward - a discerning person should know that directly from the sentence "That thou art". [Chapter 4 – Verse 7, 8]

Verse 7 :

- 4th Chapter is consolidation.

a) Nyaya Asmabihi Pura Uditaha :

- Method of enquiry, Viveka Prakaraha – Method of separation, Discrimination.

b) Atma – Anatma Vibhaga Krutu Nyaya :

- Talked before in Chapter 2 and Chapter 3.

c) Tena :

- By this methodology.

d) Idam Arthan :

- Anything referred as this is an object, other than me.

Aham Artham	Ahamata binna Sarvartham
<ul style="list-style-type: none">- I am- Atma- Excludes all objects	<ul style="list-style-type: none">- Idam Artham- Anatma- Object

e) Utsarya :

- Intellectually pushed out.

f) Aham Iti Artha, Idam Artha Utsarya :

- What remains as remainder.

Anvaya Vyatireka Method

4 Types

(I) Drk Drishya

(II) Sakshi Sakshyam

(III) Agama Pahi
Abava

(IV) Anuvritta
Vyavritta

Process :

- We have to use type 1 and type 2 sequentially.

Drk Drishya	Anvaya Vyatireka
<ul style="list-style-type: none">- I- Am observer- Drk- Body – Mind included in I.- I am called Chidabasa.- Include limitations of Body – Mind complex.- Claim I am observer of the world.- I am localised observer.- As localised observer I am called Pramata, Chidabasa.- Pramata includes body – mind complex, included in “I”.	<ul style="list-style-type: none">- What I objectify- I am not- Drishyam- External world is Prameyam.- Push out Prameyam, become Pramata.

2nd Step :

- Sakshi Sakshyam Anvaya Vyatireka.

Ask :

- Is body, mind object of observation, observed entity.
- Mind not observed with sense organ – Anindriya Vishaya.
- I observe my emotions not by using sense organs.
- **Mind not object of Pramata.**
- **Mind is directly observed by Chaitanyam without intervention of sense organs.**
- Mind is not Prameya Rupa Anatma because it is not using any Pramanam to be known.
- It is Sakshi Rupa Anatma.

Prameya Rupa Anatma	Sakshi Rupa Anatma
<ul style="list-style-type: none">- I am Pramata- Includes Sakshya Rupa Anatma	<ul style="list-style-type: none">- I am Sakshi- Body – mind understand as Sakshi Rupa Anatma.

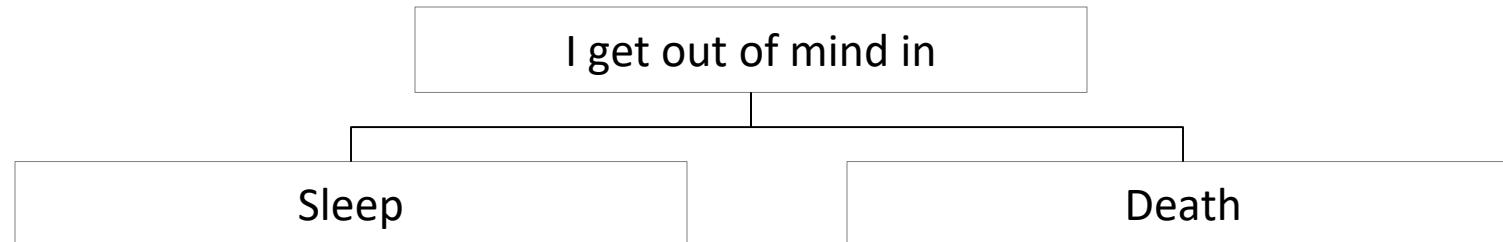
- I claim I am Sakshi, Body – mind is Sakshyam.
- I exclude limitations belonging to Anatma body – mind.

Say :

- I am seemingly limited because of body – mind complex.

Claim :

- I am limitless Sakshi.
- My name is not Chidabasa but Chit as Sakshi.
- When I am Chit, there is no difference in experience.
- Not floating in Mars because I am all pervasive, I can't see mosquito behind my body, how to experience everything?
- All pervading does not mean experience everything.
- Pervasiveness of Atma is claimed by understanding.
- Limitation is seeming.



- I am standing everywhere is mystic experience.
- **Understand as observer of Body – mind I don't have localization belonging to body – mind.**
- To say that, I require mind.
- Floating Brahman will not say I am floating.

Prasno Upanishad – 6th Chapter :

- Brahman wants to claim Aham Brahma Asmi, could not claim as Brahman.

Prasno Upanishad :

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुज्योतिरापः पृथिवीन्द्रियं ।
मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam kham vaayur-jyotir-aapah prithiveendriyam
mano-annam annaadveeryam, tapo mantraah karmalokalokeshu cha naama cha ॥ 4 ॥

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karama, the World, and in the world the different names also. [Chapter VI – Verse 4]

- Eta Dvara Paramataha.
- Through Brahmarendra Brahman entered.
- All pervading can't claim I am all pervading, requires medium of mind.
- Claiming all pervasiveness is Aham Brahma Asmi Jnanam.
- Keep mind, never remove thoughts.

Keno Upanishad :

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं
विद्यया विन्दते ऽमृतम् ॥ ४ ॥

*Pratibodha-viditam matam
amrtatvam hi vindate.
Atmanā vindate vīryam
vidyayā vindate'mr̥tam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- I am remainder Sakshi.

Verse 8 :

a) Vidya Tat Tvam Asi Asmat Bava :

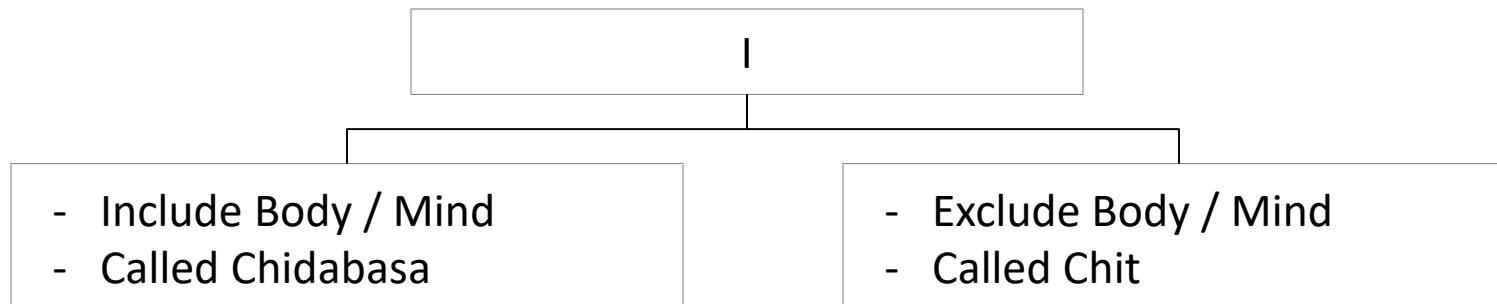
Consolidating teaching :

1st : Drk Drishya

- Come to Drk : I am called Pramata, Chidabasa.
- Localisation of Body – Mind included in me.

2nd :

- Come to Sakshi – Sakshya Anvaya Vyatireka.
- Remove body – mind.
- I am called “Chit” – Chaitanyam.



- Experientially no separate Chit or Chidabasa Anubava.
- One Chaitanya Anubava is named Chit and another Chidabasa based on inclusion or exclusion of body – mind.

3rd Step :

- After going to Sakshi I, thereafter apply Mahavakya.
- Why?
- I know I am limitless Sakshi, isn't it enough?
- **I am all pervading Atma like space.**

Everything external	I
<ul style="list-style-type: none"> - Anatma - Jadam - Matter 	<ul style="list-style-type: none"> - Atma - All pervading Consciousness

- Consciousness and matter is separated, why Mahavakyam?
- Without Mahavakya, end up in Dvaitam, knowledge incomplete.
- We end in Sankhya Philosophy, separate Purusha, Prakrti, independently existing.
- Consciousness is different, matter is different.
- Both same order of reality.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेतीति, तत एवास्य भ्रयं वीयाय्,
कस्मादृद्यभेष्यत्? द्वितीयादृवै भ्रयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṁ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsyā bhayaṁ vīyāy,
kasmāddhyabheṣyat? dvitīyādvai bhayaṁ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- Step 1 + 2 leads you to Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Visishta Advaitin.

Mahavakyam : (Part of Ishvara)

- Come to Advaitam.
- In Dvaitam, Karma is real, Samsara never ends.

Advaitam :

- Karma ends, Mithya, lower order.
- Come to Sakshi Brahman, Karanam.

Sakshi	Sakshyam - Anatma
<ul style="list-style-type: none">- Satya Karanam- Purusha	<ul style="list-style-type: none">- Mithya Karyam- Prakrti

- Sankhya does not talk of Karya – Karana Sambandha.

c) Bava – Bava Drishyam Paramatmana Vidyat :

- What type of Paramatma it is?

d) Ananthare :

- Without anything inside it.

e) Abahya :

- Without anything outside it.
- This is very important to note about Brahman.
- **After separating Atma and Anatma, should know Atma without anything inside or outside.**
- **Should know Anatma is as good as nonexistent.**
- If we accept Anatma, Anatma must be existing inside Atma or outside Atma.
- **After separating Atma – Anatma, know Atma which has nothing inside or outside.**
- After Mahavakyam, Anatma is dismissed as seemingly existent entity, Mithya, Rope Snake.

Kaivalya Upanishad :

वैदैरनेकैरहमेव वेद्यो वेदान्तकृद्देवविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |
na punyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22 ||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanisad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वहिरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
 एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
 समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
 evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam || 23 ||
 samastaśākṣim sadasadvihīnam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- I am different than Body / Mind complex.
- Initially I accept I am there, I am different from Body / Mind complex.
- I don't have Punya Papam, Dehaha Nasti, Buddhi Nasti.
- **Na Bumi Rapo... means world does not exist factually but is available experientially.**
- Experiential availability Sruti can never negate because then I will negate Sruti.
- **Sruti negates only worlds factual existence which alone is called Mithya.**

Example :

- Dream world and waking world

↓

Factually not there, experientially available.

- Who am I?
- Abahyam, Anantaram.

Brihadaranyaka Upanishad :

- Madhu Brahmana – last verse.

इदं वै तन्मधुं दध्युङ्गार्थवनोऽशिवङ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः,
इत्यनुशासनम् ॥ १६ ॥

idam vai tanmadhu dadhyaññātharvano'śvibhāmuवाच | tадेतदृषिः paśyannavocat |
rūpaṁ rūpaṁ pratirūpo babhūva, tadasya rūpaṁ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti |
ayaṁ vai harayaḥ, ayaṁ vai daśa ca sahasrāṇi, bahūni cānāntāni ca;
tадेतद्ब्रह्मापूर्वमनपरमानन्तरमबाह्यम्, ayamātmā brahma sarvānubhūḥ,
ityanuśāsanam || 16 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hi\$ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [II – V – 16]

- There is no world inside me, outside me.
- I alone am and there is Mithya Prapancha experienced by me, for my entertainment.
- I am Advaitiyam Brahma – one should know.

Kaivalya Upanishad :

मच्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं चाति तद्व्याघ्र्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19 ||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- How do I create Mithya world?
- We Brahman have special power called Maya power.
- Instead of saying Brahman has Maya power, learn to say I have Maya Sahkti.

Visishta Advaitin :

- I and Maya – 2 things.
- Dvaitam.
- Maya also Mithya like Jagat.
- To create Mithya world, will require only Mithya Maya.
- I, Satyam Brahma with the help of Mithya Maya creates Mithya world for enjoying Naishkarmya Siddhi class.

f) Vidyat Anjasa, Aparokshataya Munihi :

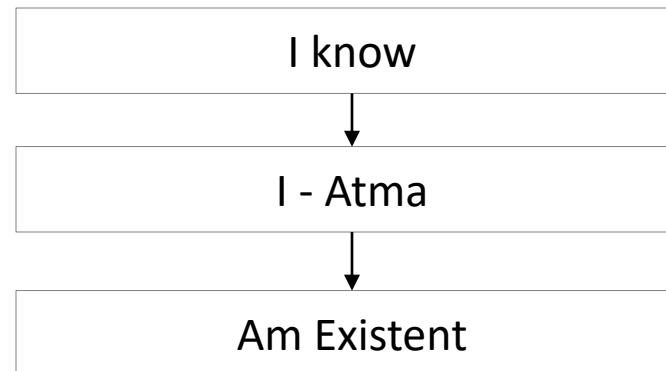
- Without objectification.
- Moment you objectify, it becomes Anatma.
- Munihi is Sanyasi student of Gita Chapter 6.
- Manana Shilavan Munihi, Discriminative person.
- Separation requires imaginative mind.
- Munihi = Viveki, Mananat Munihi.

Verse 8 – Revision :

- After joining Pancha Koshas with Anatma Jagat, claim yourselves to be Atma.
- Observing witness consciousness is witness of Pancha Koshas.
- When I am observing witness, what are my measurements?

Body / Mind / Intellect	Observer - Witness
<ul style="list-style-type: none">- Finite, limited- Observed	<ul style="list-style-type: none">- I have no way to know the measurements of Sakshi.- I observer not available for observation.

- Pancha Anatmas observable, limitations.



Example :

- I know I have a face, no way of knowing features of face.
- **Eyes can't observe my own face.**

- My Atma I know, I have.
- Facebook for Atma is Shastra Pramanam, Mahavakya reveals features.
- What features of Atma, are revealed?

I) I am Srishti, Sthithi, Laya Karanam.

Kaivalya Upanishad :

मत्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

II) I am all pervading like Akasha.

III) In me Chaitanyam, Akasha like, universe rises and falls.

IV) Universe does not exist separate from me.

- Like dream world rises from wakers mind
- Waking world rises from Atma.
- Anantaram – Abahyartham.
- Pratyaksham – Atma Directly clearly informed by student.
- Anjasa = Directly.

Verse 9 – Introduction :

“उच्यतां तर्हि क्या तु परिपाट्या वाक्यार्थं
वेत्ति” इति । उच्यते । अन्वय-व्यतिरेकाभ्याम् ।

*ucyatām tarhi kayā tu paripāṭhyā vākyārtham
vettiti. ucyate. anvaya-vyatirekābhyaṁ*

[If it be asked:] "Then, let the method by which the meaning of the sentence has to be understood be stated," we reply that it is by the method of anvaya-vyatireka.
[Chapter 4 – Verse 9]

- How to claim – I am Jagat Adhishtanam by Anvaya Vyatireka.
- By applying Pancha Kosha Viveka.
- In religious language, handover body – mind complex to Vishwarupa Ishvara, Anatma called Apara Prakrti – Chapter 7.
- This is called Sharanagathi – Gita Chapter 18 – Verse 66.

सर्वधर्मान्परित्यज्य
मामेकं शारणं ब्रज ।
अहं त्वा सर्वपापेभ्या:
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

***sarvadharmān parityajya
māmēkam śaraṇam vraja ।
aham tvā sarvapāpēbhayah
mōkṣayiṣyāmi mā śucaḥ ॥ 18 - 66 ॥***

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Atma – Nirvedanam – Gita Chapter 6.
- **Highest Bhakti is handing body – mind to Vishwarupa Ishvara.**
- After handing over Anatma, what is left out, Paraprakrti Atma left out.

Gita :

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṁ
prakṛtim viddhi mē parām ।
jīvabhūtāṁ mahābāhō
yayēdaṁ dhāryatē jagat ॥ 7- 5 ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

- You Atma sustain the universe.
- After handing over, learn to claim Aham Brahma Asmi.
- How to cross hurdle and gain knowledge?
- This is real problem faced by students.

a) Uchyatam Tarhi :

- If this is methodology, may you clarify.

b) Kaya Tu Paripatya :

- By what means, technique, methodology.

c) Vakhyartham Vethi :

- I am Jagat Adhishtanam please clarify.
- Can't escape from the world in the name of Videha Mukti.
- If screen of Chaitanyam is not there, there will be no world for grand Children.
- For them to live, I Brahman am required.

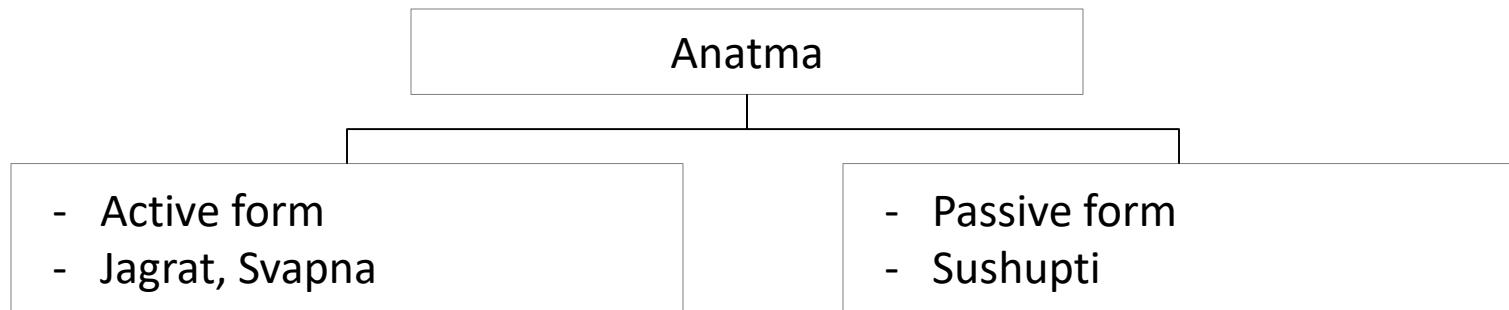
Videha Mukti	Real Moksha
<ul style="list-style-type: none"> - Escapist Moksha 	<ul style="list-style-type: none"> - Nitya Moksha - I am ever the Adhishtanam

- Sustaining Mithya world does not affect me, let it remain.
- Use Anvaya Vyatireka method not Samadhi.
- Samadhi is powerful method, negates Anatma by entering into mystic plane, misconception.
- There is no place, plane where I exist only as Atma without Anatma.

(I) Jagrat	(II) Svapna	(III) Sleep
Gross body	Subtle body	Causal body

Turiya Avastha not 4th but remaining in 3 places
And categorizing the respective worlds as Mithya Prapancha

- Anatmaless Atma for realisation is a powerful expectation, but it does not exist.



1st Lesson :

- Anatmaless plane does not exist.

2nd :

- Hypothetically imagine Atma alone exists within Anatma.
- It can't realise anything.
- For pure and poor Atma, no experience of realisation possible.
- Any realisation requires mind.
- Therefore, Anatmaless plane is useless plane.
- How do you come to Anatmaless plane if it is not there and useless?
- How to realise?
- Anatmaless plane not arrived by going to another plane.
- Remaining in Anatma plane, Anatmaless plane is arrived at by knowing Anatma is Mithya but experienced.
- Mithyatva Darshanam is arrived at by intellect, this itself is Anatmaless plane.

- Very important fact.
- Anatma Mithyatva Darshanam in Jagrat Avasta, not by going to Mystic plane.
- **Anatma mithyatva Darshana is experiencing Anatmaless plane.**
- Experience of Mithyatva Anatma does not matter, it is as good as nonexistent but not nonexistent.
- Jnani : I am Anatmaless Atma even when I am eating a Ladoo or crying in Jagrat.
- To have Anatmaless Atma don't have to go to Transcendental plane.

Kaivalya Upanishad :

वैदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham ।
na punyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti ॥ 22 ॥

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanisad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam ॥ 23 ॥
samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Knowing this through intellect in Jagrat, with Guru, Shastra during Sravanam is realisation.
- **Looking at world say I am worldless Brahman.**
- Prapancho Upa Shamam Turiyam Aham Asmi.
- I was, am, will ever be Turiyam, not in mystic Samadhi experience.
- Our tendency will be to go to super conscious plane, 4th state.
- Why curiosity to go to 4th state?

Verse 9 :

त्यक्तकृत्तनेदमर्थत्वात् त्यक्तोऽहमिति मन्यते ।
नावगच्छाम्यहं यस्मात् निजात्मानमनात्मनः ॥ ९ ॥

*tyakta-kṛtsnedam arthatvāt tyakto 'ham iti manyate
nāvagacchāmy aham yasmān nijātmānam anātmānah*

[A seeker after liberation] thinks, "I have been eliminated, since the entire not-Self [with which I identified myself] has been discarded [by the method of anvaya-vyatireka]; the reason for this is that I do not know my real Self apart from the not-Self." [Chapter 4 – Verse 9]

a) Tyakte Kritsna Idam Arthavat :

- What is problem faced by student?
- Through Anvaya Vyatireka student negates Pancha Koshas as Anatma.
- Discards Body / Mind complex, Annamaya I am not...

- Idam Artham = This, Pancha Kosha, objectifiable Pancha Kosha, 3 Sharirams, 3 Avasthas, Disidentified.
- Until now Pancha Koshas were taken as himself.
- Aham = 5 Koshas – Self description.
- When all 5 negated, he suddenly feels I have renounced myself.
- I – destroyed, out, non-entity.
- I came to Vedanta to become a better person, physically, mentally, intellectually.
- With all hopes I came.
- Guru : Drop family, body, mind.
- Renounced precious things – I and Me.
- Instead of expending, became nonentity.
- Renounced Children, my degrees, all accomplishments.
- From somebody, I wanted to become Mahan but became nobody.
- What is Advantage of coming to Vedanta?
- Dropped Anatma, don't find Atma.
- Guru talks about consciousness, but it exists only in form of word for me.
- Consciousness not product, property.

Look

At Body

- Can see
- But now body gone, don't see consciousness.
- Did not understand for 25 years.

Look at Consciousness

- Don't see
- Never experiencing separate entity called Consciousness.
- Consciousness is a mysterious entity.
- Consciousness experienced in body as awareness.

Keno Upanishad :

- Pratibodaviditam matam... [II – 4]
- Atma
- Available consciousness is termed Chidabasa.

Keno Upanishad :

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं
विद्यया विन्दते अमृतम् ॥४॥

*Pratibodha-viditam matam
amrtatvam hi vindate.
Atmanā vindate vīryam
vidyayā vindate'mṛtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- I am not interested in Consciousness in the body.
- I ignore sentiency = Chidabasa.
- We want chit.
- Want to remove body – mind.
- Feel, Chidabasa will get converted to pure Chit.
- We want to go to mystic plane to experience Chit alone.
- Body converts Chit into Chidabasa.
- I want unconverted pure Chit.
- I remove all thoughts, body awareness, I become like statue, I can't realise.
- I declare loudly, I don't have Sadhana Chatustaya Sampatti, have lot of Papas.
- After disidentifying, student – says – Tyaktva Aham, have renounced, become nonentity.
- Trying to find out pure Atma after renouncing Pancha Kosha.

b) Aham Atmanam Na Avagachhami :

- I am not able to identify as Atma, pure thoughtless Atma, nondual Atma.

c) Anatma Vyatiriktam :

- Pure consciousness separated from Anatma matter not able to realise.
- This is dilemma of student quoted by Sureshvaracharya.
- **Snag : Experience of Pure Consciousness does not exist.**

- **Consciousness is experienced only in medium of matter, fundamental truth.**
- Consciousness requires medium for Manifestation.

5th Feature of consciousness :

- After disintegration of matter in Pralayam, consciousness continues to exist.
- Surviving consciousness is not accessible for any transaction not because it is non-existent but there is no medium for claiming I am consciousness.
- To know, to claim, to experience consciousness requires matter medium.
- **Keeping matter I should know I am matterless consciousness.**
- How do you say, using matter?
- Matter being Mithya, even when I am using matter, matter not absent but is as good as absent.
- **Matterless consciousness means matter is of lower order of reality.**
- **By knowing it is of lower order Advantage is Aham Asangaha Asmi, I am ever free from Raaga, Dvesha, Kama, Krodha, Moha.**
- I can claim Mukti, even if mind has several issues.
- This is called matterless consciousness.
- Don't wait for a state when matter will disappear.
- Matter disappearance not our aim, matter Mithyatva Nishchayam is our aim.
- Pure Atma, pure consciousness can't be experienced, will wait eternally.

d) Yasmat :

- Therefore there is an obstacle in understanding.

Verse 10 – Introduction :

अथ शरीरादि-बुद्धिपर्यन्तः स सर्वोऽनात्मैवेति
प्रमाणात् विनिश्चित्य किमिति बुभुत्सातो नोपरमते ?
शृणु ।

*atha śarirādi-buddhi-paryantah sa sarvo 'nātmaiveti
pramāṇād viniścitya kim iti bubhutsāto noparamate.
śṛṇu*

It may be asked : "Why is it that a person does not put an end to his inquiry after knowing from the pramaṇa that all objects from the body to the intellect are not-Self?" Listen. [Introduction – Chapter 4 – Verse 10]

Purva Pakshi : Another student

- Why can't I end after Panchakosha by Anvaya Vyatireka and claim I am nonentity.
- Why claim I am the only entity in entire creation.
- Why go to Mahavakyam and claim Aham Brahma Asmi.

Bhakti Sampradaya :

- Handover body, mind to Vishwaroopa Ishvara.
- I am not there, you alone are, Purandara Kirtana.
- Why not erase myself and claim Moksha.

Say :

- Bhagavan alone is, dropping my individuality.

- Instead of saying, I am everything, I say I am zero, nothing, family also says I am zero.
- Oh Lord, you alone are.

Question :

- What is your spiritual journey meant for?

Answer :

- To attain Parama Purushartha called Moksha.
- For attaining Moksha, started Journey.
- Discovered, I am non entity.
- Who gets Moksha?

Example :

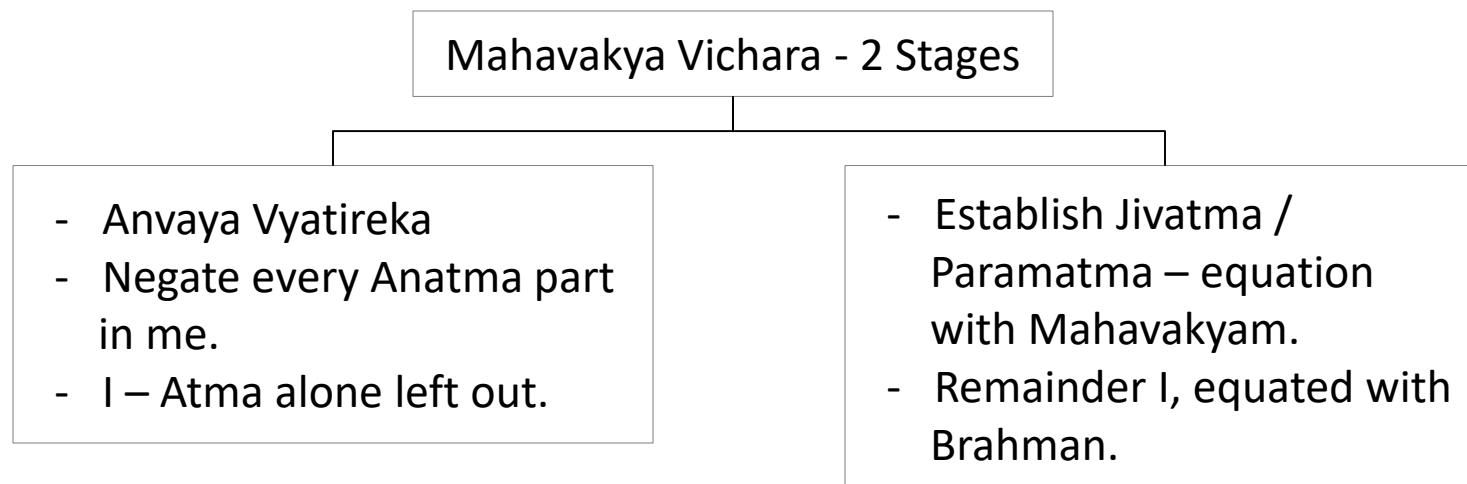
- Cutting head to cure headache.
- Becoming nonentity, not Purushartha.
- **Instinctively, nobody wants to become non entity.**
- Atmastu Kamaya Sarvam Priyam Bavati.
- All struggles in life to perpetuate myself, grandchildren, temple tubelight.
- Nobody wants to erase himself.
- Everybody wants to be somebody.
- Atma Nivedana Bhakti in Bhakti Shastra.

Brihadaranyaka Upanishad : Madhu Brahmana

- Handover Vyashti to Samashti, understand I am Adhishtanam of both Vyashti and Samashti.
- Handover body to Ishvara.
- Therefore, through Mahavakyam claim I am Adhishtanam of Jiva, Jagat, Ishvara.
- Adhishtanam of Adhyatmam, Adibutam, Adideivam.

Revision Verse 10 – Introduction :

Summary of Teaching :



- In Anvaya Vyatireka face serious problem.
- At end of Anvaya Vyatireka, don't find any remainder.
- When I dismiss all, don't find anything left out.
- Body, mind variable, Drishyam.

- Only consciousness I know is obtaining in Body, mind, reflected consciousness, which Sruti Negates.
- Consciousness in Body, Mind dismissed as Chidabasa.
- Negate Anatma, negate consciousness as Chidabasa.
- Anatma negated, Chidabasa negated, pure Chit remains but is never available for me to experience.
- **After negating Chidabasa, don't experience pure Chit.**
- Once Mind is negated, Chidabasa is gone.
- I become inert entity.
- I am not going to experience pure Chit.

Conclusion :

- After dismissing Anatma, nothing left behind.
- What is Atma? Nothing.
- Conclusion – I am not there.
- In Devotees, it works well.
- I am not there, oh Lord you alone are there.
- Ultimate Truth, Advaitam.
- **Advaitam of Bhakta :**
You, the Lord, alone are there.

- I Jiva do not exist.
- 1st Step : By Anvaya Vyatireka, I have discovered truth, I am not there.
- God alone is there.
- Why Mahavakyam?
- This sounds Nice, Oh god, you alone are.
- Logically, full of loopholes.

- **If I am not there, I will not be there to say, I am not there.**

- To say I am not there, I must be there.
- I am not there statement is illogical because I am there to say that.
- If I am there to make statement, and you say God alone is there.
- I am there to say I am not there.
- **If God alone is there, Conclusion :**

I am God.

- I am there, evident thing, and you say God alone is there.
- Equating two, I am God.

- **How can you say, I am not there?**

- I am not there is illogical.
- But after Anvaya Vyatireka nothing seems to be there.

- Enter Mahavakya, to find out who I am.
- Everything negated as Anatma and Chidabasa.

2nd Stage :

- Apply Mahavakya.
- Answer clear.
- I am neither mind or Chidabhasa.
- I am Chit – provider of Chidabhasa to mind.
- **I am not mirror or reflected face.**
- **Who am I?**
- **I am provider of reflected face to Mirror, I am original face.**
- If I dismiss Chidabhasa, Mind, as not me, who am I?
- Chit, who am providing Chidabasa to Mind.
- How come I am not seeing Chit?
- **I, original Chit may not be available for objectification.**
- **I can see reflected face, can never see original face.**
- To understand this, require Mahavakyam.

a) I am neither Shariradi Buddhi Parayantaha Sarvaha Saha :

- Everything from world, body, mind, I, including Chidabasa are Anatma only.

b) Iti Anumane Pramanat Vinishchitya :

- Through Anumana Pramanam, I conclude.
- Everything (Anatmat-Chidhabhasa) not me.
- **Can't say I am not there.**
- Logic?
- To say I am not there, I must be there.

Question :

- Who am I, if I am neither Body / Mind complex or Chidabasa?
- Who am I?

c) Bubut Sataha Na Uparamate :

- Curiosity to know who am I will not go.
- I am not Chidabasa or Body – mind.
- Bodhum Ichha Bubudsa.
- Curiosity will always be there.

d) Kim Iti?

- Why curiosity will never go?

e) Srunu :

- Listen to me.

Verse 10 :

अनुच्छिन्नबुभुत्सश्च प्रत्यग्-हेतोरनात्मनः ।
दोलायमानचित्तोऽयं मुह्यते भौतवन्नरः ॥ १० ॥

*anucchinna-bubhutsaś ca pratyagg hetor anātmanah
dolāyamāna-citto 'yam muhyate bhauta-van narah*

[It may be asked:] "Since the Self which is of the nature of eternal consciousness, on account of being the Self [of the enquirer], is always in proximity [to him], why is it that the person who is desirous of knowing it does not know it?" It is for this reason. [Chapter 4 – Verse 10]

- Why curiosity remains?

a) Pratyag Hetor :

- Because of desire to know who am I.
- If I am not reflected consciousness or mind, I can't say I am not there also.

b) Anuchinna Bubutsaha :

- Student not able to drop curiosity.
- Curiosity comes after Anvaya Vyatireka.
- Endowed with question.
- **Who am I different from Panchakosha Chidabasa?**

c) Naraha :

- This questioner “I” – student.
- I require Mahavakyam.

Purva Pakshi :

- Why do I require Mahavakyam to know I am the Chit.
- You say Chit is nature of consciousness, Svayam Prakasha Chaitanyam.
- **Why can't Chit know itself as Chit?**
- I should know I am Consciousness principle.
- Why I require Mahavakyam?

Verse 11 - Introduction :

"अविलुप्तविज्ञानात्मन आत्मत्वादेव नित्यसन्निध्यात्,
बुभुत्सुः किमिति न प्रतिपद्यते" ? इति । यस्मात् ।

*avilupta-vijñānātmana ātmavād eva nitya-sānnidhyād
bubhutsuh kim iti na pratipadyata iti. yasmāt*

[It may be asked:] "Since the Self which is of the nature of eternal consciousness, on account of being the Self [of the enquirer], is always in proximity [to him], why is it that the person who is desirous of knowing it does not know it?" It is for this reason. [Introduction – Chapter 4 – Verse 11]

Purva Pakshi :

a) Avilupta Vigyana Atmanatvat :

- You say Atma is pure Chit, nature of Pure Consciousness.
- What is the nature of Consciousness?
- Avilupta = Unbroken.
- Chidabasa = Broken Consciousness.
- Reflection available only as long as reflected material is available.
- At death, mind goes away from body.
- **Body becomes without consciousness, without Chidabasa on death.**
- What is difference between – Chidabasa and Chit.

Chidabasa	Chit
<ul style="list-style-type: none"> - Vilupta - Broken Consciousness 	<ul style="list-style-type: none"> - Avilupta Chaitanyam - Unbroken consciousness, Atma.

Purva Pakshi : Quoting Advaitin :

- We say Atma is Avilupta Chit, Nitya Sannidyat, unbroken consciousness is always available.
- That Chit, Atma, I am always there.

Purva Pakshi :

- Kim Iti?

b) Why Na Pratipadyate :

- One does not recognise I am unbroken Chit?
- Chit = Svayam Prakasha Chaitanyam.
- **Why can't it say, I am Chit?**
- Iti, is question is Purva Pakshi.

c) Yasmat :

- He explains.
- We are not able to recognise clearly.
- Why Mahavakyam – why I can't recognise?

Sureshvaracharya	Purva Pakshi
<ul style="list-style-type: none"> - Loves Mahavakyam - Mahavakyam dearest to Advaitin. - It alone saves me. 	<ul style="list-style-type: none"> - Allergic to Mahavakyam.

Verse 11 :

यैरद्राक्षीत् पुरात्मानं यमनात्मेति वीक्षते ।
दृष्टेर्दृष्टरमात्मानं तैः प्रसिद्धैः प्रमित्सति ॥ ११ ॥

*yair adrākṣit purātmānam yam anātmeti vikṣate
dr̥ṣṭer dr̥ṣṭaram ātmānam taiḥ prasiddhaiḥ pramitsati*

What he knows [now] as not-Self, he saw that earlier as the Self by [the sense-organs], and he desires to know the Self which is the seer of the sight by the well-known [sense-organs].
[Chapter 4 – Verse 11]

Sureshvaracharya :

Problem with student is as follows :

- Student trying to recognise pure Chit I, through conventional methods, instruments.
- Recognising Anatma with 5 Koshas, sense organs, mind.
- External Anatma is recognised with sense organs.
- Body recognised with help of mind and sense organs.

- Pancha Koshas he thought as Atma.
- Thought himself as Sharira Trayam, Pancha Koshas.
- Body and mind available for perception, objectification.
- Recognised body, mind as objects.
- Previously, Atma I, was Body – Mind complex, mistaken Atma.
- Anatma is available for objectification.
- Self “I” and body, mind recognised through objectification.

Vedanta :

- Previous Atma, not Atma.
- Person has Vasana of recognising Atma through objectification.
- Wants to recognise new Atma by same method.
- **Wants to recognise new Atma through objectification and he fails miserably.**

a) Pura :

- Previously.

b) Atmanam :

- Advaitin student recognised Deha Rupa Atma, Pseudo Atma through objectifying sense organs, instruments.
- **Has Vasana, Atma available for objectification.**

c) Yam Anatma Iti Vikshate :

- After Vedanta class, understood Pseudo, fake Atma I.

d) New Atma : Drishter Drishta Atmanam

- Original subject is observer of everything.
- Real Atma is observer of every observation.
- **Observer of everything is in form of pure Chit, Consciousness.**

e) Tam Atmanan – Taihi Pramitati :

- Pure Atma student wants to objectify through instrument.

f) Taihi Prasiddaihi :

- Through objectifying instruments student wants to objectify pure Chit.
- This is not possible.
- **Why can't pure Chit know itself without instruments.**
- Kena Pada Bashyam also discusses this.
- Why can't pure Chit know itself without instruments.
- Atma can't be objectified with instruments.
- **Pure Chit can't do anything by itself, can't know itself.**
- **Negate mind, Chidabasa, claim pure Chit by Bhaga Tyaga Lakshana, which is there as pure existence.**
- Pure Chit can't say – I am pure Chit.

- Therefore, pure Chit will be available as I am, only when mind is there.
- When Mind is there, there is Chidabasa.
- **Chidabhasa + Chit will always be together.**
- **Pure Chit will never be available as I am.**
- **If Chit is available, it will always be with Chidabasa.**

- When Chit is available as I am, Mind also is available.
- **When mind comes, I am comes, but is in the form of mixture alone.**
- In the wall Chit is there, mind is not there, wall can't say I am Chit, hence we call it Jadam.
- In a person, Chit is there, Chit is not pure Chit but is Chidabasa.
- With Chidabasa I should say I am not Chidabasa, I am unbroken conscious part.
- **Broken Chidabasa will come and go, alongwith mind.**
- When mind goes off even now, in Sushupti, Chidabasa part of Chit will go.
- What remains?
- Chit – Chidabasa are together in mind.
- Mahavakyam wants me to claim myself as unbroken Chit, instead of claiming myself as broken Chidabasa.
- They can't be physically separated.

- To remove Chidabasa, must remove mind, pure Chit will be there, but “I” will be Jadam.

Jiva	Wall	Pure Chit
<ul style="list-style-type: none"> - With mind + Chidabhasa. - Chetanam 	<ul style="list-style-type: none"> - With Chidabasa no mind. - Jadam 	<ul style="list-style-type: none"> - Without Mind - Chaitanyam

- I will not be there to say, I am Chit.
- By applying, Baga Tyaga Lakshana, Mahavakyam helps me to claim, I am not broken Chidabasa obtaining in the mind.
- I am unbroken Chit which continues to be there even when mind is gone.
- In one mind, 2 Chaitanyams are there, Chidabasa Chaitanyam and pure Chaitanyam.

Katho Upanishad :

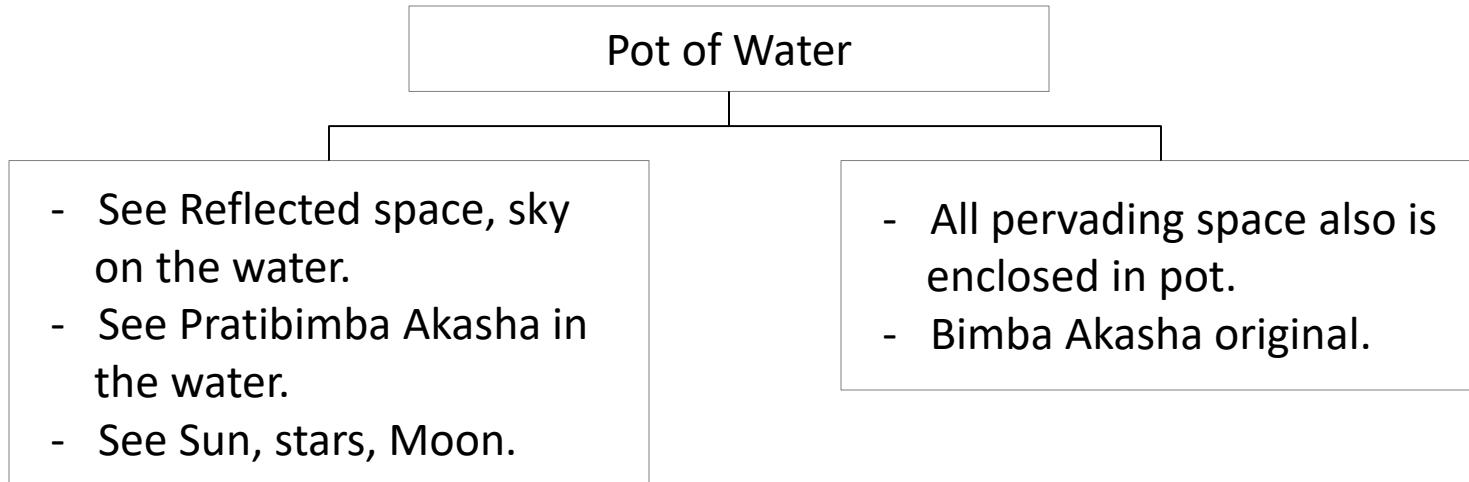
ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे ।
च्छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I – III – 1]

- **Bimba and Pratibimba Chaitanyam are there in the mind.**

- **Vidyaranya – Panchadasi – 6th Chapter Example :**

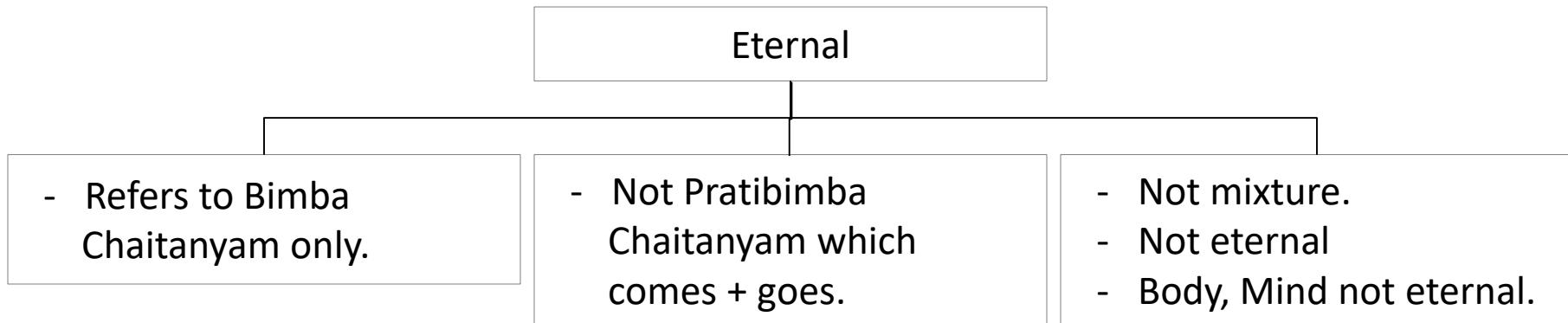


- If you remove water, Pratibimba Akasha will go away, won't see Sun, Star, Moon.
- In that same place original space is there.

Body	Mind
<ul style="list-style-type: none"> - Like Pot Breakable. 	<ul style="list-style-type: none"> - Water Layer - Has 2 Consciousness <ul style="list-style-type: none"> (i) Bimba Chaitanyam (II) Pratibimba Chaitanyam

- Mixture alone can say I am.
- Bimba Chaitanyam can't say, I am.
- If so, wall, stone would have said that.

- Pratibimba Chaitanyam alone can't exist to say "I am".
- In I am statement, there is mixture of Bimba and Pratibimba Chaitanyam.
- Separation is done by Mahavakyam.
- Physically, can't be separated.
- When Mahavakyam says I am eternal, it refers to Bimba Chaitanyam, not Pratibimba Chaitanyam or mixture.



- I Bimba Chaitanyam alone am eternal.
- I am eternal means I am Bimba Chaitanyam and this statement must be made by the mixture.
- Mixture alone has to claim, I am original, eternal Chaitanyam.
- To claim, I use Chidabhasa, but Chidabhasa is subject to arrival.

Brihadaranyaka Upanishad :

Meitreyi Brahmanam :

स यथा सैन्धवघ्नोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनयज्यतिति,
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

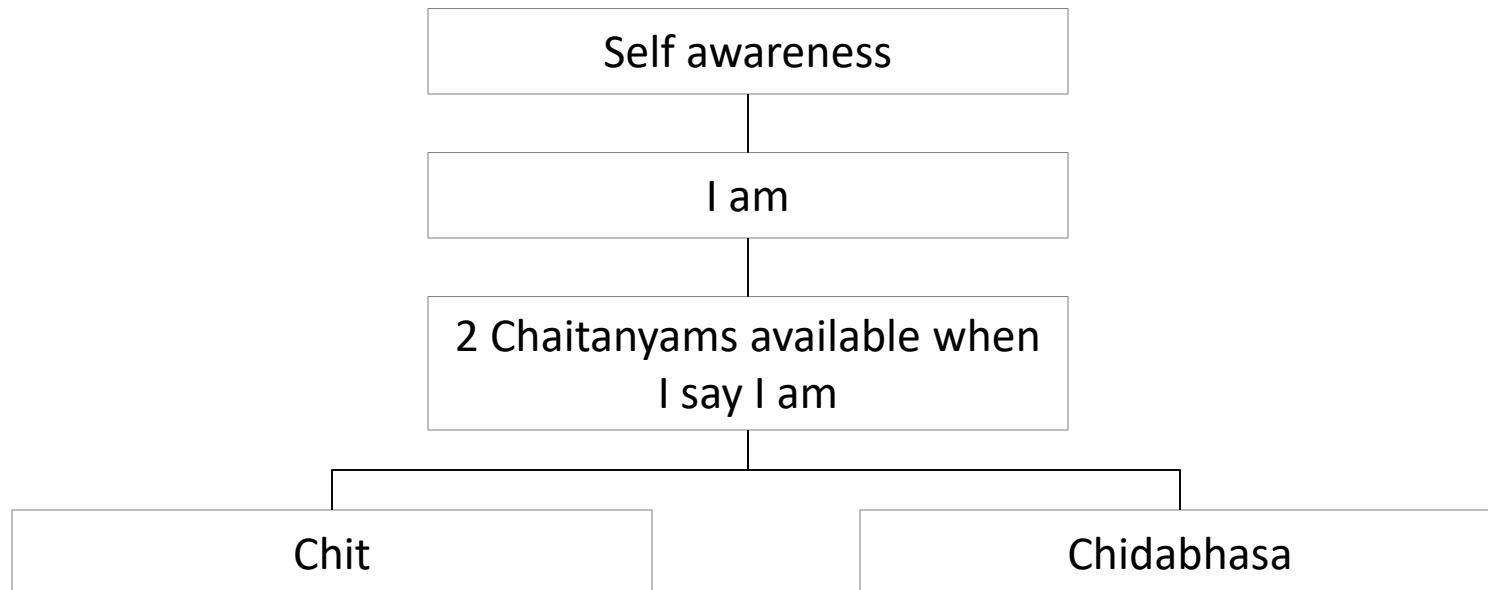
sa yathā saindhavaghamo'nantaro'bāhyah kṛtsno rasaghana eva,
evaṁ vā are'yamātmānantaro'bāhyah kṛtsnaḥ prajñānaghana eva;
etebhyo bhūtebhyaḥ samutthāya tānyevānuvinayaśyatiti,
na pretya samjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [IV – V – 13]

- Mixture says I am Brahman.
- Once Chidabhasa goes away, I will remain as Brahman, but I can't say I am Brahman (as in Sushupti).
- Suppose Mind goes to another body, there I can say I am Brahman.
- Mahavakya is required to separate Chit and Chidabhasa and claim I am Chit, not physically throwing away Chidabasa.
- If I throw away, I may not be there to say I am Chit.
- Therefore, Mahavakyam is required for Chit Chidabhasa separation from me who is now a mixture.

Revision – Verse 11 :

- Sureshvaracharya talks about extraordinary difficulty of Vedantic student to claim Aham Brahma Asmi.
- Mahavakyam alone can help us to claim – Aham Brahma Asmi.



- If no mixture, self awareness is not possible.
- Whenever pure Chit is available as in case of Jada – Padarthas – it is Jadam.
- In wall, Chit alone is there, no Chidabasa.
- Chidabhasa requires mind Sukshma Shariram.
- Mixture not available in inert.
- Wall does not have self awareness that I am a wall.

- Where Chit alone is there, self awareness is not possible.
- Pure Chidabasa can't exist.
- Possibility presupposes presence of Chit.
- Chit is all pervading, wherever Chidabhasa is there, that place is interpenetrated by Chit also.
- I am, means I am experiencing self awareness in the mind which has a mixture of Chit and Chidabhasa.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्चनन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakha samanam vrksam parisasvajate ।
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Mind has 2 Birds – Chit + Chidabhasa.

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;
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The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I – III – 1]

- In self awareness, Chidabhasa + Chit, mixedly experienced, can't be physically separated.
- No Brahma Anubhava exists separately only Brahma Jnanam.
- Therefore, student has to only claim, I am, from the mixture and in that mixture, separate Chiabhasa Tatvam, claim Chit aspect alone.
- For this intellectual separation, Shastra gives the teaching.
- Eternal consciousness is available in the mind.
- **Whenever I say I am, I am experiencing :**
 - Eternal Consciousness
 - Non eternal Consciousness

Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै
 तन्न पश्यति, न हि
 द्रष्टुर्द्वैर्विपरिलोपो विद्यते विनाशित्वान् ।
 न तु तद्वितीयमस्ति
 ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
 tanna paśyati, na hi
 draṣṭurdrṣṭerviparilopo vidyate'vināśitvān ।
 na tu taddvitīyamasti
 tato'nyadvibhaktam yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- **Shastra says :**

Non eternal consciousness is there.

- Logically proved in Death.

- **Noneternal consciousness disappears from the body.**

- In the dead body, no self awareness, does not say quickly burry me.
- Quickly create me, dead body does not say.
- There is no eternal consciousness which is experiencable and also eternal consciousness revealed by Shastra.

- **In this mixture, I have to learn to claim I am the eternal consciousness principle.**

- That I am able to say because of availability of noneternal consciousness.
- I am eternal consciousness who am able to say I am eternal consciousness because of availability of non-eternal consciousness.
- After sometime, noneternal consciousness disappears from mind, but I eternal consciousness will continue.
- Unfortunately, I will not be able to declare I am eternal consciousness.
- We have to do this Gadabuda with our intellect.
- Student removes Chidabhasa and claims I am eternal consciousness.
- Student does not want mixture, pollution.

- He wants pure eternal consciousness, abolish Chidabhasa, remove mind.
- **I will be pure eternal consciousness but I won't have self awareness.**
- This particular nuance students miss.
- **Keeping Chidabhasa, I should claim I am not temporary Chidabhasa.**
- **Mind will come + go, Chidabhasa will come and go.**

Brihadaranyaka Upanishad : Maitreyi Brahmanam

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,
 एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव;
 एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनयज्यतिति,
 न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyah kṛtsno rasaghana eva,
 evam vā are'yamātmānantaro'bāhyah kṛtsnaḥ prajñānaghana eva;
 etebhyo bhūtebhyah samutthāya tānyevānuvinayaśatiti,
 na pretya saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [IV – V – 13]

- Alongwith mind, Chidabhasa comes + goes.
- After Chidabasa goes away, transactional awareness will not be there.
- **Tripurhi will disappear for that individual.**

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघति,
 तदितर इतरं पश्यति, तदितर इतरम् श्णोति,
 तदितर इतरमभिवदति, तदितर इतरम् मनुते,
 तदितर इतरं विजानाति;
 यत्र वा अस्य सर्वमात्माइवाभूत्तकेन
 कं जिघेत्, तत्केन कं पश्येत्,
 तत्केन कं शृणुयेत्, तत्केन कमभिवदेत्,
 तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
 येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
 विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
 taditara itaram paśyati, taditara itaram śrṇoti,
 taditara itaramabhibhavati, taditara itaram manute,
 taditara itaram vijānāti;
 yatra vā asya sarvamātmāivābhūttatkena
 kam jighret, tatkena kam paśyet,
 tatkena kam śrṇuyat, tatkena kamabhibhavet,
 tatkena kam manvīta, tatkena kam vijānīyāt?
 yenedam sarvam vijānāti, tam kena vijānīyāt?
 vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- When Chidabhasa goes away, Pramata, Pramanam, Prameyam Triputi is not experienced.
- If mind goes to another body, in that place, Chidabhasa will come.

- Self awareness comes, Pramata has come, Pramatrū, Pramāna, Prameya comes.
- Keeping Triputi, I have to claim, I am beyond Triputi, not by dropping Triputi.
- Because Pure Chit can never be experienced as I am, Pure Chit can't be objectified as this is pure Chit, for knowing Chit.
- **Neither is it available for subjectification or objectification.**

Keno Upanishad :

प्रतिबोधविदितं मतम्
 अमृतत्वं हि विन्दते ।
 आत्मना विन्दते वीर्यं
 विद्यया विन्दते ऽमृतम् ॥४॥

*Pratibodha-viditam matam
 amrtatvam hi vindate.
 Atmanā vindate vīryam
 vidyayā vindate'mr̥tam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

Shankara :

- Pure Atma has Sva Samvedyata or Para Sam Vedyata.
- I can't claim I am pure Chit.
- It is not available for objectification as this Chit.
- Subjectification or objectification requires Chidabhasa.
- Student wants to experience pure Chit through available Pramanam and he thinks, if it is not available in Jagrat or Svapna it still will be available in Turiya Samadhi Avasta.

- He hopes and meditates.
- Complaints throughout, no Anubhava.
- Can understand but no Brahma Anubhava.
- Brahman not objectifiable.

Verse 11 :

Taihi Prassidaihi Pramitsati :

Yaihi Adrakshe :

- With which Pramanam, body – mind is objectified, with same Pramanam Pramitsiti, he desires to experience Brahman one day.

Drishter Drashtaram :

- Pure Consciousness which illuminates mind and lends Chidabhasa to mind, student wants to objectify after eliminating Chidabhasa.

Verse 12 – Introduction :

"कस्मात् पुनर्हेतोः पराचीनाभिः
शब्दाद्यवलेहिनीभिः बुद्धिभिः, आत्मानम्
अनात्मवन्न वीक्षते ?" इति । उच्यते ।

*kasmāt punar hetoh parācīnābhiḥ
śabdādy- avalehinibhir buddhibhir ātmānam
anātmavan na vīksata iti. ucyate*

It may be asked : "Why does he not see the Self, as he sees the not-Self, by the out-going cognitions which apprehend sound and other objects?" The reply is as follows. [Introduction – Chapter 4 – Verse 12]

a) Paranchi Nabhihi Buddhi :

- Why can't I use extrovert cognitions Pramana Vritti Jnanam which I use to see the outer world of Shabda, Sparsha, Rupa, Rasa, Gandha to experience consciousness.
- Why can't I use external Jnana Vrittis for internal Atma cognition?
- In Samadhi, he wants to become aware of some Brahman using external world cognition Vrittis.
- Wants to objectify inside the body like outside the body.

b) Shabda Adhi :

- Capable of perceiving varieties of attributes.
- Nature of extrovert cognition is Shabda, Rupa, Rasa, Sparsha Gandha.

c) Avalehini :

- Perceiving
- Licking with Tongue.
- Lehya.
- **All sense organs lick Shabda, Sparsha, Rupa, Rasa, Gandha (Attributes of 5 elements).**
- Avalehini – Idiom for objectification, extrovert cognition.
- **Why can't I use those extrovert cognition Vrittis to recognise Brahman?**
- Experiencing already Saguna Nama, Rupa Sahita Brahman.
- Why sit in meditation?
- World is Saguna Nama Rupa Sahita Brahman.
- It will be Saguna Brahman Anubhava only if you see Vrittis.

Shastra :

- **Nirguna Brahman Anubhava does not exist.**

Purva Pakshi :

- Does not know this fact.
- **Why can't I experience Nirguna Brahman like any other Anatma.**

d) Anatmatvam Na Vikshate Iti :

- Why can't I experience Brahman?
- If such a question is raised, I will answer.

Verse 12 : Important Verse

चक्षुर्न वीक्षते शब्दं अतदात्मत्व-कारणात् ।
यथैवं भौतिकी दृष्टिः नात्मानं परिपश्यति ॥ १२ ॥

*cakṣur na vikṣate śabdam atad-ātmatva-kāraṇāt
yathaivam bhautiki dṛṣṭir nātmānam paripaśyati*

Just as the visual sense does not perceive sound because it is derived from a different element [whose quality is colour], even so the physical vision does not see the Self.
[Chapter 4 – Verse 12]

a) Na Atmanam :

- Why can't I objectify Brahman through available instrument of knowledge.

Answer :

- **Brahman is not available for any instrument of knowledge.**
- Generally and specifically.

I) Aprameyam - Generally

Gita :

अन्तवन्त इमे देहाः
नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

**antavanta imē dēhāḥ
nityasyōktāḥ śarīriṇāḥ ।
anāśinō'pramēyasya
tasmād yudhyasva bhārata ॥ 2-18 ॥**

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.

- Aprameya = Unobjectifiable.

Keno Upanishad :

- If you see Vishnu in Vaikunta, it is not Brahman, perceive Shiva, it is not Brahman, Aprameyatvat.

II) Specifically :

Keno Upanishad :

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः
 न विद्मो न विजानीमो यथैतदनुशिष्यात्
 अन्यदेव तद् विदितादथो अविदितादधि
 इति शुश्रम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥ ३ ॥

*Na tatra cakṣur gacchati na vāg gacchati no manah
 na vidmo na vijānimo yathaitad-anuśiṣyāt
 Anyadeva tad vidiṭād atho avidiṭādadhi
 Iti śuśrama pūrveṣān̄ ye nastad vyācacakṣire*

They eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us that. [I – 3]

- Sense organs can't perceive, mind can't explain, Vak can't describe.
- Brahman not objectifiable.
- You are that Brahman.

Keno Upanishad :

यन्मनसा न मनुते येनाऽहुर् मनो मतम् ।
 तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

*Yan-manasā na manute yenāḥ̄ur mano matam;
 tadeva Brahma tvāṁ viddhi nedam yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- Not to do Upasana but to be claimed.
- Vishnu, Shiva is Upasaka himself not Upasyam.
- Also Sureshvaracharya gives reason, not seen till now.

b) Chakshu Shabdam Na Vikshate :

- Eyes can't perceive sound.
- Why?

Indriyam	Reveals
- Chakshur	- Rupa Guna - Agni Tatvam

- Chakshu Indriya is associated with Agni Buta.
- Rupam is Visesha Guna.
- Akasha – Shabda – Sound
- Vayu – Sparsha – Touch
- Jalam – Rasa – Taste
- Prithvi – Gandhu – Smell
- Samanya Guna borrowed from previous element but every element has one Visesha Guna.

- Rupa Guna is Agni Tattvam.
- Chakshu – Agneya Indriya.
- Has Samanya Amsha, because they belong to similar specie – Agni – Eyes, Samanya Jatitatvat.
- Prakashya Prakasha Rupena Sambanda is possible when they have same Jatiyatvam.
- You want to use Pramanam for revealing Atma.
- Take any Pramanam – eyes, ears, tongue, skin, nose – see whether they have Samana Jatiyatvam.
- All Pramanas have Bautikatvam in common.
- Agneyatvam = Agnibutam.
- All Pramanams are associated with one Buta.
- Bautikatvam common to all Pramanams.
- Atma is Abautikam, world is Bautikam.
- Atma has no Visesha Jatikatvam.

c) Tayohi Prakashya – Prakasha Rupaha Sambandaha Nasti :

- All Pramanams deal with Bautika Atma.
- Therefore Bautika Pramanams can't reveal Abautika Atma.

Last Question :

- Is Shastram Bautikam or Abautikam.

- Shastram is Bautikam, Shabda Pramanam Akasha Guna, written books – Prithvi Guna.
- Can Shastram reveal Brahman?

Brahma Sutra :

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I – I – 3]

- If Shastra reveals, Bautika Rule violated.
- If Shastra doesn't reveal, Anarthavyam, study useless.
- Shastram reveals without revealing.
- You already have self awareness in the I am.
- I am already awareness as I am.
- Self awareness is there in me.
- What Shastra does?
- **In Self awareful I, what ever limitations I have taken from Anatma + Chidabhasa, those limitations Shastra negates from world “I am”.**
- It does not reveal new thing.

सिद्धादेवाहमित्यस्माद्युष्मद्भूमौ निषिध्यते ।
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word 'i', on the evidence of the Sruti's 'Thou art that' etc., in which the implied meanings of the words have been ascertained by reasoning (And the scripture). [Chapter 18 - Verse 4]

- I already know myself as I am.
- What Shastra does?
- Continue to say I am.
- Everytime you say "I am" - you say, I am removing limitations belonging to body – mind, not physically but in understanding.
- Remove limitation of Chidabasa which exists only where mind is.
- Limited Chidabasa not me.
- **Self awareful I minus limitations is my nature.**
- I claim I am Brahma Asmi.
- **Shastra meant to remove limitation which I have falsely superimposed upon myself.**
- What Shastra does?
- Negation of transferred attribute.

d) Siddham to Nivartakatmakam :

- Therefore, Pramanam does not reveal, it removes limitations.
- Previously, I am body, mind, Chidabasa.
- I use Chidabhasa, otherwise I can't say I am.
- Self awareness requires Chidabhasa.
- I use Chidabhasa, say, I am not Chidabhasa.
- I am Chit available in and through Chidabhasa which will continue.
- 5th feature of consciousness.
- Even when everything disintegrates, I pure Chit will continue, I will not be available for claiming the Chit.
- That – I Chit am Brahman.
- Oh – Purva Pakshi – there should be no problem in claiming Aham Brahma Asmi.

Verse 12 Meaning :

a) Chakshuhu Shabdah Na Vikshate – Shabdamatmakaranat :

- Because eye and sound do not belong to same Jati.
- Chakshu – Agneya Indriya
- Shabda – Akasha Guna.
- Atmatva Bhedat, no similarity of specie
- Karanat – Because of that.

b) Yatha Evam :

- In the same way.

c) Buddhi Drishti :

- All cognitions generated by all Pramanams.

d) Na Paripashyati :

- Can't objectify Atma or Brahman.
- **Aham Brahma Asmi thought – does not objectify Brahman.**
- **Helps me to claim ever available Brahman, I am.**
- **Ever unobjectifiable but ever available as “I am” is Brahman.**
- This knowledge also comes without objectification.
- I am not experiencing any new thing when I am claiming I am Brahman.
- **I am only saying “I am” without generally claimed limitation.**
- What is Moksha?
- Not going to some place.
- Drop limitation here and now.
- Even if you struggle to reach another plane, you will be limited.
- As long as you are in Dvaitam, Samsara continues.
- Therefore, Na Paripashyati.

Verse 13 – Introduction :

प्रत्यक्षादि-प्रमाण-स्वाभाव्य-अनुरोधेन तावत्
तददर्शनकारणं उक्तम् । अथ प्रमेय-
स्वाभाव्यानुरोधेन प्रतिषेधः उच्यते ।

*pratyakṣādi-pramāṇa-svābhāvyānurodhena tāvat
tad-adarśana-kāraṇam uktam. atha prameya-
svābhāvyānurodhena pratiṣedha ucyate*

Considering the nature of pramanas such as perception, the reason for the non-perception of the Self has been stated. Now, considering the nature of the object (i.e. the Self) to be known, we deny [the possibility of knowing it through perception, etc.] [Introduction – Chapter 4 – Verse 13]

- Re-inforcing same idea with supportive reasoning.
- **If there is Brahman existing, it has to exist only in form of I.**
- Have this conviction.
- **Eternal, all pervading Brahman is possible only as I, only one way.**
- It has to be I – subject alone.
- If it is any other form other than me, it will be object.
- Any object is invariably limited in nature.
- **This conviction is required, then only I am free.**
- Pramanam was in the form of Bautikam, Atma is Abautikam, it can't know.

- Pramanasya Bautikatvam is argument in verse 12.

चक्षुर्वीक्षते शब्दं अतदात्मत्व-कारणात् ।
यथैवं भौतिकी दृष्टिः नात्मानं परिपश्यति ॥ १२ ॥

*cakṣur na vikṣate śabdam atad-ātmatva-kāraṇāt
yathaiavāṁ bhautiki dṛṣṭir nātmānam paripaśyati*

Just as the visual sense does not perceive sound because it is derived from a different element [whose quality is colour], even so the physical vision does not see the Self. [Chapter 4 – Verse 12]

Verse 13 Argument :

- By looking at nature of Prameyam, you can come to same conclusion.
- Here object you want to know happens to be a non-object.
- Previously used material Pramanam.
- **Here, Argument is, object you want to know is Aprameyam.**
- Therefore, also, all Pramanams are useless.
- Pramanam can work only in the field of object, not non-object. Brahman happens to be non-object, subject.

a) Pratyakshadhi Svabavya Anurodhena :

- By giving reasoning in keeping with Anurodhena, in keeping with Svabya – nature.
- Pramanams like Pratyaksha can't know Brahman.

b) Tad Adarshana Karyam Uktam :

- I gave you in verse 12, reason for non-objectifiability of Brahman.
- Why you can never explain Brahman as an object.

c) Atha :

- In the following Sloka.

d) Prameya Svabavya Anurodhena :

- I am going to give you reason, w.r.t. object you want to know in the spiritual field.

e) Prameya :

- Object you want to know.
- When Brahman is described as Jagat Srishti Sthithi Laya Karanam, Nimitta Karanam, Upadana Karanam Student visualizes object called Brahman and has craving to experience.
- By studying nature, I will explain why can not experience Brahman as object.

f) Pratisheda :

g) Tad Adarshana Karyam Uchyate :

Reason :

- Unfortunately, there is no Brahman other than me.

Revision – Verse 13 Introduction :

- Sureshvaracharya is talking about difficulty of Vedanta student with regard to realizing Brahman as Pure Consciousness.
- To recognise Pure Consciousness, one has to negate Anatma, Sharira Trayam and Chidabhasa.
- **Minus Shariram and Chidabasa, I may be theoretically pure Chit but I don't have self awareness.**
- I cannot say I am, if Shariram Trayam + Chidabhasa is absent.
- Without Chidabhasa, if self awareness is possible, then all inert objects in the world would have claimed I am Chair, I am Wall, I am Statue (has mouth also to say).
- Minus Chidabhasa and Shariram, pure consciousness is not available for recognition.
- **Keeping Shariram and Chidabhasa, claim I am pure Chit, because of which Chidabasa has come.**
- For that Mahavakya is only Pramanam which will help.
- **Mahavakyam tells I am the consciousness and I am eternal consciousness.**
- If I am only Chidabhasa, Upanishads would not have said I am eternal.
- Statement – I am eternal rules out Anatma + Chidabhasa.
- **If I am Anatma, Upanishads would not have said I am consciousness because Anatma is Jadam.**

- If I am Chidabasa, it would not have said I am eternal.

Upanishad : Says :

- I am Jnanam, Anantham.
- I am not inert Anatma or temporary Chidabhasa.
- I am Chit different from Anatma and Chidabhasa.
- In no other Pramanam, except Mahavakya, can you arrive at.
- “I am Nitya Chaitanyam”
- You can never know I am Chaitanyam, with any other Pramanam, except Mahavakya Pramanam.
- To establish that he gives 2 Reasons :
 - Verse 12 + Verse 13.

Verse 12 :

- If a Pramanam should reveal Prameyam, Pramanam and Prameyam should belong to same Jati.

Chakshur Indriyam	Reveal	Butam / Element
Eyes	Form – Rupam	Agni

- Rupam is born out of Agni.
- Viseshna Guna of Agni.

Pramanam	Prameyam
Chakshu – Eyes	Rupam

- Samana Jati required for having Pramana - Prameya, Praksha – Prakashaka Sambandha.
- Can't show Brahman with any worldly Pramanam because all worldly Pramanams are Bhautika Pramanams.
- **Brahman = Abhautika Prameyam.**
- How Bhautika Pramanam and Abautika Prameyam have Prakasha – Prakashaka Rupa Sambanda.

Recognise :

Sarvesham Pramananam – Bautikavatu :

- Worldly Pramanams with origin in 5 elements can't reveal Brahman, is Argument no. 1 in verse 12.
- Argument No. 2 – in Verse 13 introduction.
- All Prameyam are outside, objects of Pramanam.
- Brahman = Unique Prameyam not object of Pramanam.

Keno Upanishad :

यच्चक्षुषा न पश्यति येन चक्षुगूण्षि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६ ॥

*Yaccakṣuṣā na paśyati yena cakṣūgṛ̥ṣi paśyati;
tadeva Brahma tvam viddhi nedam yad-idam-upāsate*
3371

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [I – 6]

Example :

- Telescope sees stars in other side.
- Can't see eyes on this side or behind telescope.
- Microscope sees microbes, can't reveal eye.
- **All worldly Pramanams reveal object not subject, Atma.**

a) Prameya Svabava Drishtya :

- Atma can't be revealed.

Verse 12 :

• Pramana Svabavaya Drishtya :

Atma can't be revealed.

b) Pratyakshadhi Pramana Svabavya Anurodhena :

- In keeping with nature of Pratyakshadhi Pramanam.

c) Tad Adarshana Karanam Uktam :

- Unreveability, unobjectifiability, of Brahman, unknowability of Brahman, was established in verse 13 – introduction.
- Very important point of Vedanta, not handled in any other text.
- Nonavailability of pure Consciousness is established in verse 12.

d) Atha :

- To continue.

e) Prameya Svabavya Anurodhena :

- Keeping in nature of Prameyam, subject to be known, studies, Brahman, Pure Consciousness.
- Svabavya = Nature.
- Anurodhena = By resorting to negation of knowability of Brahman.
- Brahman can never be known, only objects can be known.
- Negation of objectifiability of Brahman is being proved in verse 13.

Verse 13 :

धीविक्रिया-सहस्राणां हानोपादान-धर्मिणाम् ।
सदा साक्षिणमात्मानं प्रत्यक्त्वान्नाहमीक्षते ॥ १३ ॥

*dhi-vikriyā-sahasrāṇām hānopādāna-dharmīṇām
sadā sākṣiṇam ātmānam pratyaktvān nāham iksate*

The ego cannot see the Self, which is always the witness to the thousand modifications, favourable as well as unfavourable, of the intellect because the Self is inward.
[Chapter 4 – Verse 13]

- Why Brahman can't be known?

a) Tada Sakshinam :

- Because Brahman happens to be I – myself – which is a disadvantage.

- Brahman happens to be me, myself.

b) Atmanam Na Ikshate :

- What type of myself?
- If Brahman were body, mind, myself can be seen experienced.
- **Brahman = Myself, not body, mind or thought is me.**
- **Brahman = I = When me is Sakshitvam Atmanam.**
- **Ultimate, unobservable, observer = Brahman.**

Drk Drishya Viveka :

रूपं दृश्यं लोचनं दृक् तदृश्यं दृक्तु मानसम् ।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१ ॥

*rūpam dṛśyam locanam dṛk taddrśyam dṛktu mānasam,
dṛśyā dhīvṛttayas-sākṣī dṛgeva na tu dṛśyate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]

For external objects	For Eyes	For Mind
- Eyes are seer	- To be experienced - Mind is seer	- Consciousness is seer.

External Objects	Mind and Eyes	Consciousness
- Ever seen - Never Seer	- Seer and Seen	- Ever Seer - Never Seen

- We want to make Atma one of the seen.
- Because of our desire, we create a scene, I want to see Brahman.

c) Not possible, Sada Sakshinam Atmanam.

- Why can't I pluck Brahman temporarily like gall bladder calcium stone and show.
- Brahman not temporary object, Sada Sakshi.
- Brahman experienced as Shiva, Vishnu or you yourself as Body, Mind is experienced, seen, object.
- You are not experiencing pure Brahman but Brahman associated with Nama Rupa Shariram and Mind.
- Vishnu Anubhava is Vishnu Nama Rupa Anubhava.
- Behind Vishnu there is Nirguna Vishnu, unseen Vishnu.
- We experience only Nama Rupa of Bhagavan.
- Adhishtanam can't be experienced.

Keno Upanishad :

यच्चक्षुषा न पश्यति येन चक्षुगूण्षि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६ ॥

*Yaccakṣuṣā na paśyati yena cakṣūgṛ̥ṣi paśyati;
tadeva Brahma tvam viddhi nedam yad-idam-upāsate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [I – 6]

- Upasya Devata not ultimate reality. It has Vyavaharika Satyam, not Paramartika Satyam.

Sada Sakshinam Atmanam Na Ikshate :

Aham :

- One does not experience Brahman who is behind Pramata mind – Ahamkara through a Pramanam.
- **Brahman cannot be objectified.**

Reason :

- Pratyaktvat – Brahman being behind mind itself as Sakshi.
- Brahman is Sakshi of what? Of everything.
- Sakshi of what not?

Mundak / Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- It is Sakshi of entire external world sense organ mind and thought.
- It is witness of internal thoughts also.

d) Dhi – Vikriya Sahasranam :

- Mano Antahkarana Parinama, mental modifications.
- Each word generates a thought in understanding.
- Thoughts in 1000's experienced in me, appear and disappear leaving knowledge behind.
- What is proof of arrival and departure of thoughts?
- Thoughts subject to arrival and departure, I am non-arriving, non-departing witness of arriving and departing thoughts.
- How to see that?

- **Claiming process is called knowing process.**
- **Because of this claim, my ignorance regarding Brahman is gone.**

- Therefore ignorance Nivartanatvat.
- Claiming process is called knowing process.

Introduction to Verse 14 :

"क्व पुनरियं विवेकबुद्धिः । किमात्मनि
उतानात्मनीति" इति । "किञ्चातः ?" "यद्यात्मनि कूटस्थृत्व-
व्याघात अनात्मदर्शित्वात् । अथ-अनात्मनि ।
तस्याप्यचैतन्यात् न विवेकसम्बन्धः इति ।"
उच्यते, "दाह्यदाहकतैकत्र" इत्युक्तपरिहारात् ।

*kva punar iyam viveka-buddhiḥ kim ātmany
utānātmanīti. kiṃcātah. yady ātmani kūṭasthatra-
vyāghāto 'nātma-darśitvāt. athānātmani
tasyāpy acaitanyān na viveka-sambandha iti.
ucyate. "dāhya-dāhakataikatra" ity ukta-parihārāt*

[It may be asked:] "Is this discriminating cognition located in the Self or in the not-Self?" "What does it matter?" "If it is in the Self, then it contradicts the immutability [of the Self], for the reason that the Self perceives the not-Self. If, on the other hand, it is in the not-Self, the latter cannot have any relation with discrimination, since it is insentient." We reply that this [objection] has already been answered by saying "The burnt object and the burning agent exist together in the same place."

- **Brahman has to be known without objectification by claiming I am Brahman.**
- I refers to consciousness principle, not body, mind complex or Chidabhasa.

5 features of consciousness :

- I am consciousness.

- I) Not part, product property of body.
- II) Independent entity, pervade body and give life to body.
- III) I am not limited by boundary of body.
 - Chidabhasa is limited to boundary of body.

- Chidabasa is reflection, has boundary.
- Reflection can exist only with mind Mirror.
- I here refers to Chit.
- This 3rd factor very important.
- I am claiming I am Chit other than Chidabasa.

IV) I continue to exist even when Body / Mind – Disintegrates.

- If I refer to Chidabasa, when mind is dissolved, I will be dissolved, I will become dead body.
- I continue to survive, refers to Chit.
- Chit not in Kailasha.
- Wherever mind is, there, Chidabhassa is there, Chit is integrally there.
- Being all pervading, I as Chit continue even after Chidabhassa dissolves.
- This I have to tell when there is Chidabhassa.
- When Chidabhassa goes away, I continue as Chit, I can't say I continue as Chit.
- To say requires Chidabhassa.

Atma :

- Nirvikara, Changeless, can't say, can't know, not knower also of Aham Brahma Asmi.

Anatma :

- Jadam, can't know.

b) Kutasta Vyadataha :

- Contradiction.
- What is contradiction?
- Anatma – Drishyatvat.
- Anatma Rupa Darshana Vikara Ashrayatvat.
- As a knower, it is locus of change.
- Therefore it can't be changeless.
- If changeless consciousness can't be knower, 1st option negated.
- Atma knows Aham Brahma Asmi, negated.

2nd Option :

- Anatma knows Aham Brahma Asmi.

Problem :

c) Atha Anatmani :

- On the other hand, if knowledge takes place in locus of Anatma.
- Anatma will have knowing process.

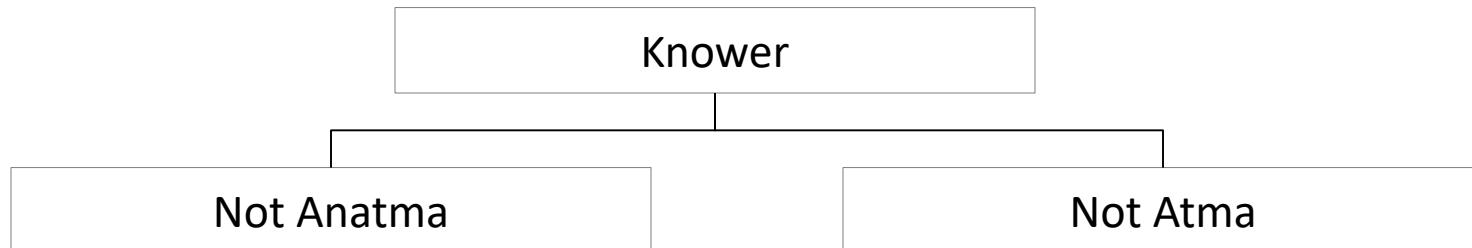
d) Tasyapi Viveka Sambandaha Na Bavati :

- Anatma never associated with Viveka Jnanam.
- No Aham Brahma Asmi Sambandaha possible.

- Anatma can't be knower, Achaitanyatvat.
- Jada, Maya Karyam.
- Mahat Adhi Paryantam.
- Maya = Anatma Fundamentally.



- Therefore, Jada Anatma not knower of Aham Brahma Asmi.
- Therefore Anatma can't know.



Purva Pakshi :

- Nobody can know.
- Aham Brahma Asmi Jnanam not possible in Advaitam.

- Moksha not possible.
- Why class of Naishkarmya Siddhi?

e) Iti :

- This is question.

f) Uchyate :

- I have given answer in Chapter 3 – Verse 59.

g) Ukta Pariharat :

- Answer Hinted.

Chapter 3 – Verse 59 :

दाह्यदाहकतैकत्र यथा स्याद्-वह्निदारुणोः ।
ज्ञेयज्ञातृकतैवं स्यात् अहंज्ञात्रोः परस्परम् ॥ ५९ ॥

*dāhya-dāhakataikatra yathā syād vahni-dāruṇoḥ
jñeya-jñātṛkataivam syād aham-jñātrobh parasparam*

Just as in the case of fire and wood, the burnt object and the burning agent exist together in the same place [in an indistinguishable form], even so, in the case of the "I" and its knower, what is known and its knower exist together in the same place being mutually indistinguishable. [Chapter 3 – Verse 59]

Answer :

- Mixture alone is knower.
- Neither pure Atma, or pure Anatma is knower.

- Mixture alone is knower.

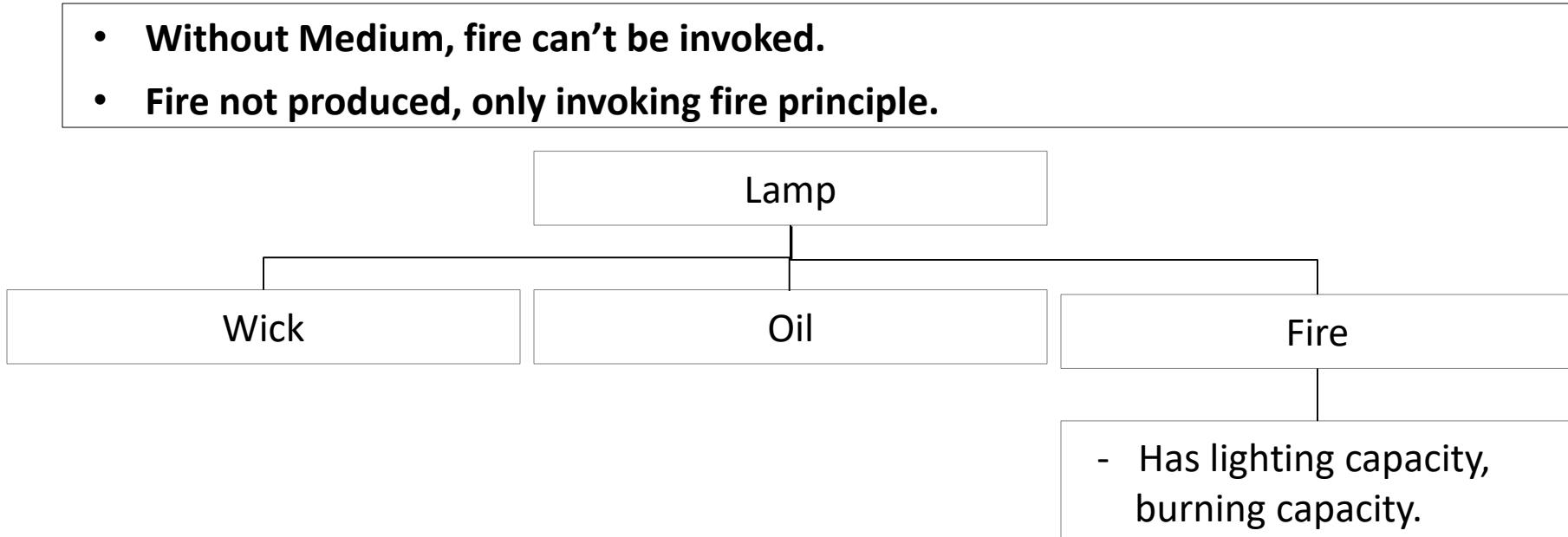
Refer : Brahma Sutra – Adhyasa Bhashyam.

- Atma – Anatma mixture alone does all Vyavaharam, transactions.
- Transaction not in pure Atma or pure Anatma but in mixture.
- **How is it indicated in Chapter 3 - Verse 59 :**
 - Fire burns
 - Can't see fire.
 - Pure fire can't be seen, untransactable.

- **To illumine Room :**

Bring matchbox (Fire) + candle (Medium).

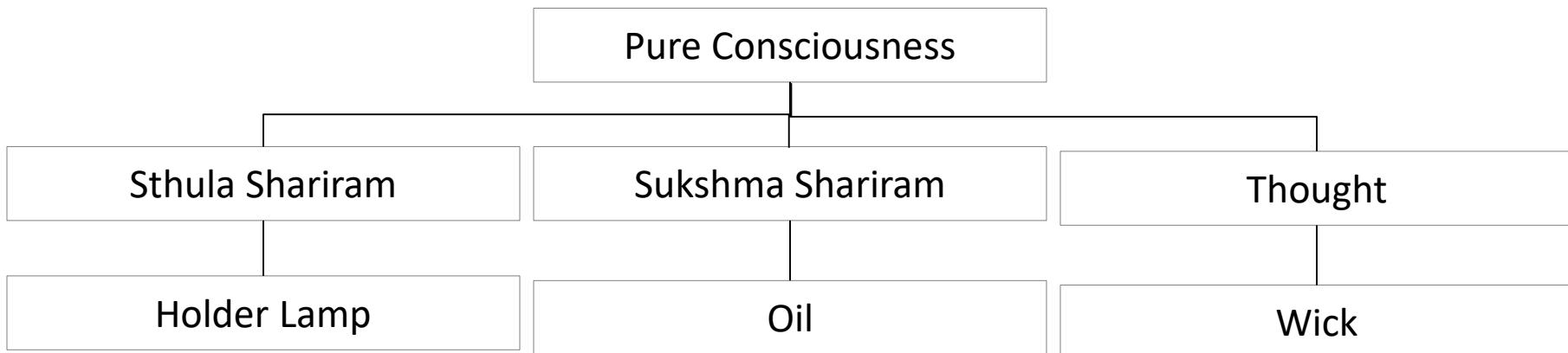
- **Without Medium, fire can't be invoked.**
- **Fire not produced, only invoking fire principle.**



- Fire to do its job, requires a medium of wick and oil, to express itself.
- Lighting or burning can't happen without medium.

Sureshvaracharya Says :

- Exactly like that pure Consciousness does not have revealing capacity in its pure form.
- Pure consciousness can't be knower in its pure form.
- Pure form of fire not burner, illuminator, it is unmanifest, Paramartika Tatvam.
- Requires medium to express in Vyavahara, to manifest.
- Pure Consciousness requires Sthula, Sukshma Shariram to manifest.



- In all 3 pure consciousness manifests as knowing principle, Chidabasa.

Knowing Process

Pure Chit

Chidabasa

Body / Mind complex

- Original Consciousness
- Know knower

- Knower
- Reflected Consciousness
- Knowing principle

- Medium
- Reflected Medium

दाह्यदाहकतैकत्र यथा स्याद्-वह्निदारुणोः ।
ज्ञेयज्ञातृकतैवं स्यात् अहंज्ञात्रोः परस्परम् ॥ ५९ ॥

*dāhya-dāhakataikatra yathā syād vahni-dāruṇoḥ
jñeya-jñātṛkataivam syād aham-jñātrotṛḥ parasparam*

Just as in the case of fire and wood, the burnt object and the burning agent exist together in the same place [in an indistinguishable form], even so, in the case of the "I" and its knower, what is known and its knower exist together in the same place being mutually indistinguishable. [Chapter 3 – Verse 59]

Burning fire – Has 2 things

Dahaka

Dahyam

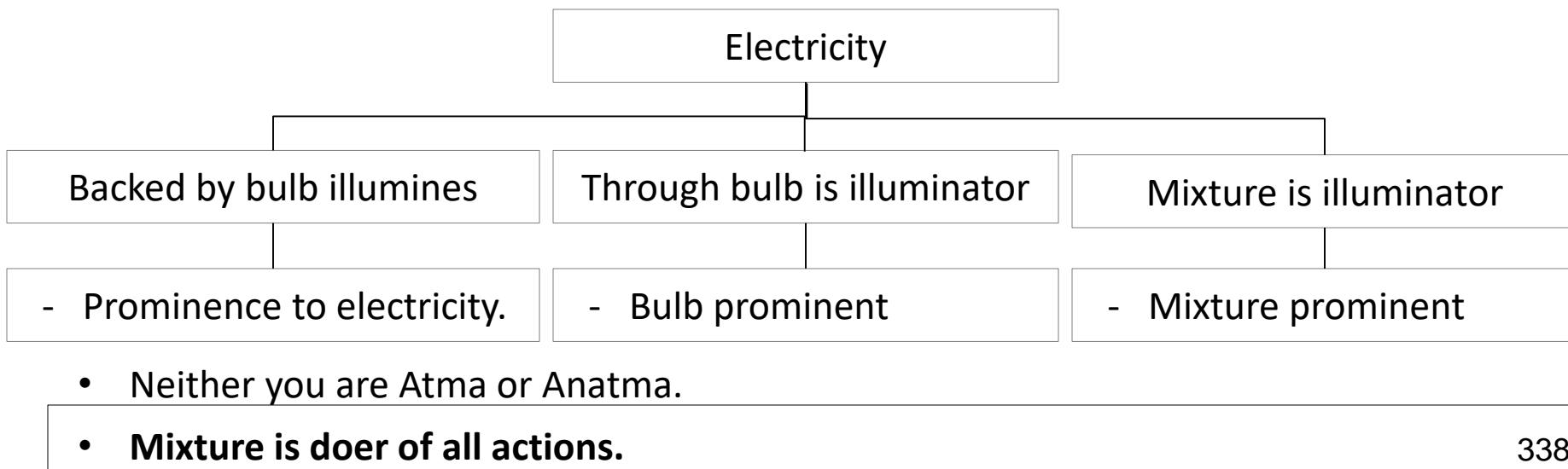
- Agni
- Electricity

- Fuel
- Bulb / Fan

- What gives Breese?
Fan + Electricity
- What gives light?
Bulb + electricity.
- What is life?
Pure Consciousness + Reflected Consciousness + Body / Mind complex.
- Life = Atma + Anatma + Chidabasa.
- Where Chidabhasa is there, there alone knower is there.
- Knower = Mixture of Original Consciousness + Reflected Consciousness + Reflected Medium.
- Original Consciousness + Reflected Medium – Not knower → Wall
- Reflected Consciousness + Reflected Medium – Can't exist without Original Consciousness.
- Original Consciousness + Reflected Consciousness – No Medium, can't express.
- Any one of 3 or combination of 2 not knower.
- Original Consciousness + Reflected Medium + Reflected Consciousness mixture alone is knower – Answer in Chapter 3 – Verse 59.

Verse 14 – Revision :

- Sureshvaracharya answering fundamental question who really knows – Aham Brahma Asmi?
- Not Atma alone – Akarta – can't do anything.
- Not Anatma alone – Jadam.
- Knowing is a process, action, modification – verb indicates action.
- Any action indicates modification.
- Kriya Padam = Karma = Vikara.
- Atma = Nirvikara – can't know Aham Brahma Asmi.
- Who knows?
- Neither pure Atma, or pure Anatma.
- Mixture is knower.



Aham

Vachyarthा

Lakshyarthा

- Atma – Anatma mixture
- Primary meaning
- Nama – Rupa, Anatma, Apara Prakrti.
- Wall is mixture of Atma – Anatma, unable to say I am wall.
- 3rd component, Chidabhasa missing.
- In wall, reflection, Chidabhasa absent.
- Wall can't be knower.

- Sakshi / Brahman
- Secondary meaning
- Isness in wall

3 required for knowership

Atma

Anatma

Chidabhasa

- Reflection
- Available only in living beings where the mind is available.

- Wall, carpet, doesn't have Sukshma Shariram – mind Anatma.
- Specific Anatma required to reflect consciousness.
- Anatma mind is capable of borrowing consciousness.
- Chidabhasa can be formed only when original Chit is there.
- When human beings claim Aham Brahma Asmi, I consists of 3 components Chit, Chidabhasa, and mind enclosed in a live body.
- If body leaves and if mind alone is there, we can't know.
- Departed soul has mind, no Chidabhasa.
- Can't say I have left body, 5 KM from Pitru Loka.
- Brahma Sutra : Mind can function only if it is enclosed in a live body.
- Pure mind can't dream, it has to be enclosed in a live physical body.
- After death, mind available.
- Can departed soul dream, because only Mind + Vasanas required for dream.
- Dream requires physical body enclosure.
- I = Reflected Medium + Reflected Consciousness + Original Consciousness.
- What is spirituality?

3 Stages

<ul style="list-style-type: none">- Initially give importance to Reflected Medium Abhimana.- Charvaka, Nastika Matam.- Groom body- 25 years.- Deha Abhimana.	<ul style="list-style-type: none">- Give importance to Reflected Consciousness.- Switch to Reflected Consciousness Abhimana.- 25 Years- Worried about travelling after death.- Go to Svarga not Naraka.- Karma Khanda – only Reflected Consciousness Abhimani.	<ul style="list-style-type: none">- Predominately see Original Consciousness as most important.- Jnana Khanda- Claim Aham Brahma Asmi.- Use Reflected Medium + Reflected Consciousness- Bhaga Tyaga Lakshana.- Tyaga is dropping Reflected Medium + Reflected Consciousness.
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- Renounce Reflected Medium + Reflected Consciousness – dedicate them to Vishwarupa Ishvara, through Sharanagathi.
- Handover Reflected Consciousness + Reflected Medium to Samashti Apara Prakrti called Vishwarupa Ishvara.
- Be trustee, give ownership of Reflected Medium + Reflected Consciousness to Bhagavan.
- Learn to claim Original Consciousness and be free, Aham Brahma Asmi.

- What is Advantage.
- I love Reflected Consciousness, why not hold on to Reflected Consciousness.
- What is message of Shastra?

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
 तस्मात्तस्वर्मभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
 तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
 अहं मनुरभवं सूर्यश्चेति । तदिदमध्येतर्हि य एवं वेद, अहं
 ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
 आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
 वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
 बहवः पशुवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
 तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
 tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
 sa eva tad abhavat, tathā ṛṣīnām, tathā manusyānām. taddhaitat paśyan
 ṣir vāma-devaḥ pratipede, aham manur abhavam sūryaś ceti,
 tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati;
 tasya ha na devāś ca nābhūtyā īśate, ātmā hy eśām sa bhavati.
 atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
 yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manusyam
 bhuñjuḥ, evam ekaikāḥ puruṣo devān bhunakti; ekasminn eva paśāv
 ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eśām tan na priyam
 yad etan manusyā vidyuḥ ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- When I look upon Reflected Consciousness as Jiva and Original Consciousness as Bhagavan, I will objectify Original Consciousness different from me, practice Dvaita Upasana.
- Instead of claiming I am Original Consciousness I claim I am Reflected Consciousness.

Brihadaranyaka Upanishad :

- Yaha Anyan Devata Upasate, Anyousou Anyoho Asmiti... [1 – 4 – 10]
- Saha Na Veda, Saha Deva Nam Pashuhu.
- He has missed message of Upanishads.
- He is an animal who is giving offerings to Bhagavan.
- Takes Bhagavan as very far away.
- Upanishads scolds the Aspirant as a Pashuhu.
- Claim Original Consciousness alone, drop Reflected Medium + Reflected Consciousness.
- In understanding of Aham, don't include Reflected Consciousness + Reflected Medium.

2nd Reason :

- All 3 components important for knowledge.
- We give prominence to Original Consciousness.
- All 3 equally important for knowledge.
- Why prominence to Original Consciousness in Bhaga Tyaga Lakshana?
- **Only when I give prominence to Original Consciousness, I can be free from Samsara.**

- **When I give prominence to Reflected Consciousness + Reflected Medium, I am Nitya Samsari.**
- Liberation depends on giving prominence to Original Consciousness.
- Samsara depends on prominence to Reflected Consciousness + Reflected Medium.
- If I love Samsara, give prominence to Reflected Consciousness + Reflected Consciousness.
- Moksha depends on Original Consciousness prominence.
- Very important, Meditate on this topic.

Prominence on Original Consciousness because Moksha depends on prominence to Original Consciousness.

- For knowing 3 components important.
- Original Consciousness depends on Reflected Consciousness + Reflected Medium for knowing.
- Reflected Consciousness depends on Original Consciousness + Reflected Medium for knowing.
- All 3 Mutually important for knowing.
- 3 equally important.

One alone is Satyam, don't forget.

2 – Reflected Medium – Reflected Consciousness are Mithya never forget for Moksha.

- Give Prominence to Satyam, Mithya is useful, has utility.
- It does not make it reality.
- Reflection useful for applying Tilakam.
- Just because it is useful, don't take it as reality.

Mandukya Upanishad : 2nd Chapter

- Gaudapada struggles to prove, utility does not prove reality.

Example :

- Sunrise useful for getting up, do Sandhya Vandana but it is not reality.
- **Mind useful for knowledge, don't take it as Real.**
- Reflected Consciousness is useful for knowledge but not real.
- Reflected Consciousness, Reflected Medium seemingly existent, really non-existent.
- I – Original Consciousness alone am really existent.

Kaivalya Upanishad :

वैदैरनेकैरहमेव वेद्यो वेदान्तकृद्विदिवेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |
na punyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22 ||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanisad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam || 23 ||
samastaśākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Punya Papa Mithya, not non existent but available for experience, not real.
- Deha Nasti, Indriya Nasti, Buddhi Nasti.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर
इतरं पश्यति, तदितर इतरंजिघति,
तदितर इतरं रसयते, तदितर
इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघेत्,
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,
तत्केन कं शृणुयात्, तत्केन कं मन्वीत
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्?
स एष नेति नेत्यात्मा, अगृहयो न हि गृहयते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,
एतावदरे खल्वमृतत्वमिति
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara
itaram paśyati, taditara itaramjighrati,
taditara itaram rasayate, taditara
itaramabhivadati, taditara itaram śṛṇoti,
taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kam paśyet, tatkena kam jighret,
tatkena kam rasayet, tatkena kamabhivadet,
tatkena kam śṛṇuyāt, tatkena kam manvīta
tatkena kam sprśet, tatkena kam vijānīyāt?
yenedam sarvam vijānāti tam kena vijānīyāt?
sa eṣa neti netyātmā, agrhyo na hi grhyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 || 3395

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājña-valkya left. [4 - 5 - 15]

- Why are you claiming Reflected Medium and Reflected Consciousness as yourself.
- Learn to claim Satyam Original Consciousness as yourself.
- Use Mithya Reflected Consciousness + Reflected Medium.
- Mixture alone knows Aham Brahma Asmi.
- At the time of knowledge mixture focuses on Original Consciousness part of knowledge.
- Understand Reflected Consciousness + Reflected Medium as Mithya, Original Consciousness as Real.

Verse 14 : Sureshvaracharya Says

बुद्धावेव विवेकोऽयं यदनात्मतया भिदा ।
बुद्धिमेवोपमृद्नाति कदलीं तत्फलं यथा ॥ १४ ॥

*buddhāv eva viveko 'yam yad-anātmatayā bhidā
buddhim evopamṛdnāti kadalīm tat-phalam yathā*

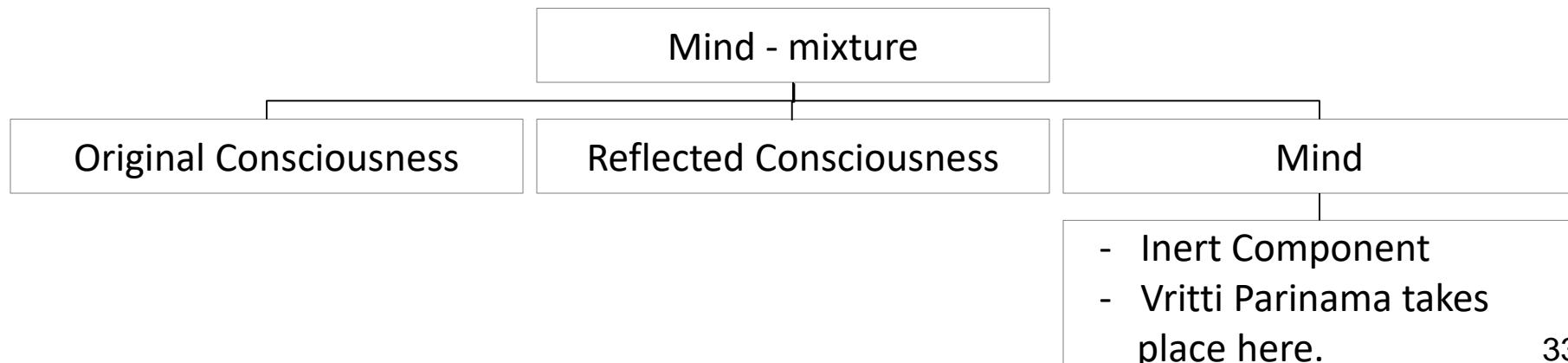
This discrimination, by which [the intellect] is differentiated [from the Self] as not-Self, takes place in the intellect alone. It destroys the intellect itself in the same way as the [plantain] fruit destroys the plantain tree. [Chapter 4 – Verse 14]

a) Budda Eva Vivekaha Aham Yatu Anatma, Atma Taya Bhida :

- Knowledge takes place through Vritti Parinama, thought modification in mind part of mixture.
- Aham Brahma Asmi is a thought which happens in mind component of the mixture.

Example :

- Motion takes place in fan component of mixture between electricity and fan.
- Motion belongs to fan not electricity part.



- Aham Brahma Asmi Vritti Parinama takes place only in the mind component.

b) Buddam Evam Vadati, Bavati :

- Buddhi generates, entertains knowledge.
- Knowledge which rises in the Buddhi part of mixture falsified.
- Knowledge negates, falsifies Buddhi.
- Buddhi commits suicide by producing thought.
- Agarbatti burns, gives fragrance and destroys itself.
- **Buddhi Agarbatti gives fragrance of Aham Brahma Asmi wisdom and is falsified in the process.**

c) Yatu :

- Which Buddhi.

d) Anatmataya Bhida :

- Was differentiated, is understood as Anatma before, falsifies itself because of rise of Shastric knowledge.
- What does knowledge do?

e) Aham Vivekaha Buddhi Eva Mridnati :

- Destroys, Mithyatva Nishchaya.
- Buddhi Eva Upamridnati Abhasa Karoti, Mithya Karoti.

Previously	Now
<ul style="list-style-type: none"> - Saw elephant in doll and lost sight of wood. - Elephant was frightening 	<ul style="list-style-type: none"> - Have knowledge that doll is made of wood. - Continue to perceive elephant. - Now elephant not frightening.

- **Here after Buddhi will not frighten me, proved Mithya.**

- **Chapter 3 – Mandukya Upanishad – Karika :**

Manosya Amani Bave.

- **Amani Bava = Seeing mind as Mithya, not Baram for me.**

f) Buddhim Eva Upamridati :

- Mrid = Mind comes from Vridati.
- Plantain tree gives fruit and destroys itself.

Aham Brahma Asmi	Buddhi
<ul style="list-style-type: none"> - Fruit 	<ul style="list-style-type: none"> - Tree - Falsified - Naturally happens

Verse 15 – Introduction :

सोऽयमतत्त्वे तत्त्वदृक् ।

so 'yam atattve tattva-dṛk

Such a one [who makes use of the discriminating cognition] sees the real in the unreal.
[Introduction – Chapter 4 – Verse 15]

- He is seeing the unreal mind as if it is the reality.

Verse 15 :

अनुमानप्रदीपेन हित्वा सर्वाननात्मनः ।
संसारैकावलम्बिन्या तदभावं धियेप्सति ॥ १५ ॥

*anumāna-pradīpena hitvā sarvān anātmanah
samsāraikāvalambinyā tad-abhāvam dhiyepsati*

Having rejected the entire not-Self through the light of inference, one desires to achieve the removal of that [dualistic wolf of bondage] through the [discriminating] intellect which is dependent on [the dualistic of world of] bondage alone. [Chapter 4 – Verse 15]

- There are some who are disturbed by falsification of the world.
- In Advaitam most unacceptable, unswallowable part is Anatma Mithyatva Nishchaya.
- We are very compassionate to Anatma and don't want to negate Anatma.
- Many cry while refuting Anatma, negating Dvaitam.
- Advaitin is remorseless.

- Is Bhagavan Satyam or Mithya is disturbing question.
- Advaitin does not teach for pleasure of student.
- Teaches fact.
- Students happiness not the goal.
- Advaitin never searches for students.
- He says – I will teach what I am.
- Advaitin does not answer.
- **He asks counter question :**

Is Bhagavan an object or subject.

- If Bhagavan is an object, big with Sarvagyaatvam, then he is an object.

Keno Upanishad :

यच्चक्षुषा न पश्यति येन चक्षुगूण्षि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६ ॥

*Yaccakṣuṣā na paśyati yena cakṣūgṛ̥ṣi paśyati;
tadeva Brahma tvam viddhi nedam yad-idam-upāsate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [I – 6]

- Bhagavan as Anatma, not ultimate truth.
- Bhagavans Satyatvam depends on definition of Bhagavan.
- If I say Tat Brahma Aha Asmi, Vishnu, Shiva.

Mandukya Upanishad :

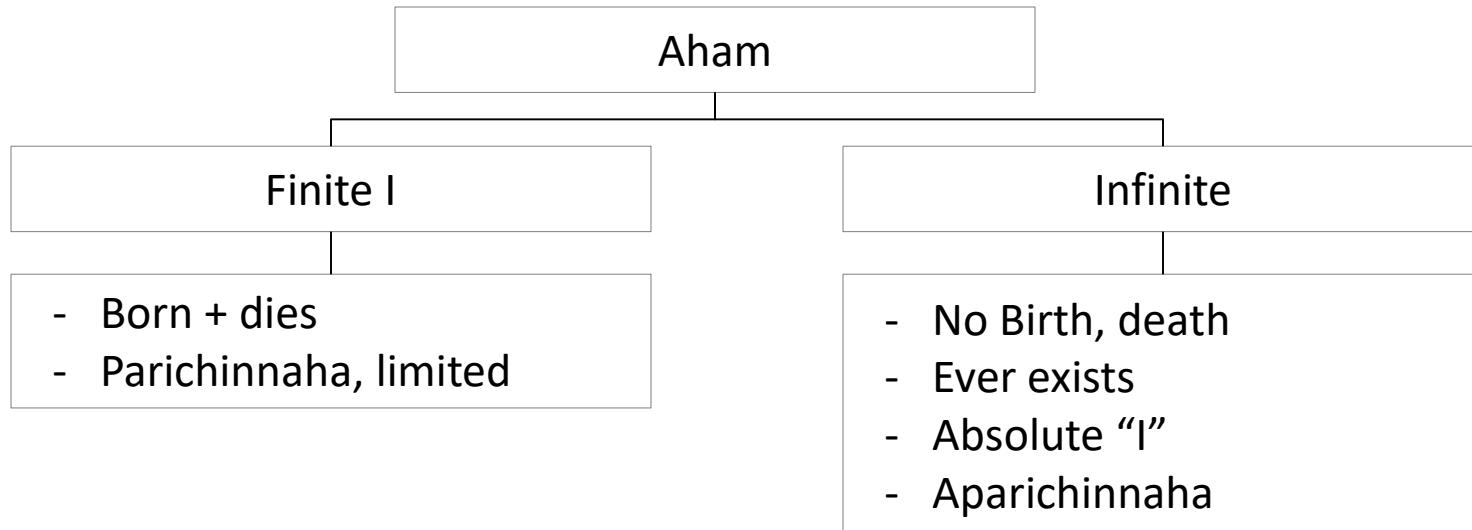
नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- **If Shivaha is Aham, Shiva is Satyam.**
- Saha Shiva – Mithya
- Saha Vishnu – Mithya.
- Vishnu Aham – Satyam.
- Disturbing component, hence Rahasyam.
- If not mature, can disturb.
- In Brahmacharyam, Grihasta, Vanaprastha Dvaitam alone taught, Dasoham.
- After maturity, go to Himalayas, Chaturtha Atma, Dasoham to Soham.
- Then Jagan Mithyatvam, Sarva Devata Mithyatvam has to be Assimilated.
- Not glossed over.

- I am Atma, world Anatma Mithyatva Nishchaya, no down playing.
- **As long as Jagat Satyatvam is there, Moksha will be escaping from the world.**
- Why escape from body and world? Because of Jagat Satyatva Buddhi.
- As long as I don't escape from world, no Moksha.
- **Running away from world, I will be different from the world.**
- Aham will be finite, not infinite.



- Atma Anatma Dvaitam will be there in finite Aham.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यज्ञास्ति, कस्मान्नु बिभेमीति,
तत एवास्य भयं धीयाय, कस्माद्यच्चभेष्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām
cakre, yan mad anyan nāsti, kaśmān nu bibhemīti,
tata evāsyā bhayam vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayam bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, “If there is nothing else but me, what am I afraid of?” From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- Dvi Atmai Bayam Bavati...
- In the speed I run away from the world, at the same speed, world will chase you.
- Raaga, Dvesha, Asuya (Competition comparision) is in Anatma world.
- Don't have to Run away, Anatma is Mithya, Nama Rupa teaches Mahavakyam.

Kaivalyo Upanishad :

मध्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Atma – Anatma Viveka not enough.
- Anatma Mithyatvam is compulsory. Therefore Mahavakyam important.

a) Anumana Pradipena :

- ½ cooked Vedantin is in Sankhya level of Vedanta.

Separates, Differentiates :

- Purusha / Prakrti.
- Atma / Anatma.

- Does not falsify Anatma.
- By using Anumanam Pramanam.

b) Sarvaan Anatmanaha Hitva :

- They separate Anatma from Atma.
- World, body, mind = Anatma.

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
 न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।
 न च व्योमभूमिः न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

Mano Buddhi Ahankara Chitta Ninaham
 Nacha Shrotra Jihve Na Cha Ghrana Netre
 Nacha Vyoma Bhoomir Na Tejo Na Vayu
 Chidananda Rupa ShivoHam ShivoHam

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- Hitva = Vivichya = Pritak Kritya.
- All Anatmas clearly, distinctly separated.
- I am different, world is different.
- **World is Mithya Nama, Rupa resting in me – this is not practiced in Meditation.**
- Chidananda Rupaha, ShivoHam is wonderful, I and world different is clearly understood.

- **Must see world as Mithya Nama Rupa resting in me then only will not run away from world.**

Meditation :

- I) I am observer of the world, Chit Rupam.
- II) I am different from the world but I am in and through the world as Sad Rupam.
- III) I am not affected by the world – As observer higher order, Paramartikam.
- IV) Therefore, I don't have to run away from the world.
- V) I am always free from Samsara.

Sishya :

- If I practice this meditation, when will I get Moksha?
- Will I get liberation after Prarabda.
- This is Ardha Vedantin, refuses to falsify universe.
- Remains in duality.

• Atma – Anatma Viveka will keep one in Duality only.

c) Atma – Anatma Dhiya :

- Through Dvaita Jnanam without falsification, with Dvaita buddhi.

d) Samsara Ena Avalimbriya :

- Which is cause of Samsara.
- Through Dvaita Jnanam, Aham Anatma, world is Anatma, Samsara remains.

- Without falsification, remaining in Dvaitam.

e) **Tad Abhavam Ipsati :**

- Aspirant wants freedom from Samsara.
- Without falsification of Anatma, Sureshvaracharya sees seriousness of problem.
- Atma – Anatma Viveka is not sufficient.
- Anatma falsification must be followed.
- Falsification requires Mahavakya.
- Otherwise Pancha Anatma will be real.
- Profession, possession, family body, mind.
- As long as they are Satyam, problem generated by them will be Satyam.
- Anatma will never stop creating problem.
- Rama has to go in search of Sita.
- Krishna fights own uncle.
- Anatmas job is to create problem.
- Understand Anatma and situation will always be there.
- They are Mithya.
- Solve problem by understanding them as Mithya, Leela, not Samsara.
- Remember to falsify and play, otherwise liability.

Revision – Verse 15 :

- **There are 2 states of Vedantic learning :**
 - I. Atma – Anatma Viveka through Anumana Pramanam.
 - II. Atma Advitiyatvam through Mahavakya Pramanam.
- Both stages of learning are equally important.
- Many miss 2nd stage.
- Learn partial knowledge of Atma – Anatma Viveka for Samsara problem.
- It leads to more Samsara, Vedanta problems gets added.
- Antibiotic not fully used, Bacteria becomes stronger.
- Wounded Tiger bigger problem.
- New drug resistant Bacteria causes new diseases.
- Old medicines don't work any more.
- New Avatars in TB Problem.
- Partial use of Vedanta, Atma – Anatma Viveka, will remain in Dvaitam.
- Therefore problem.
- Reject Anatma Blindly, say I am not Body / Mind / Intellect, mechanical repetition, want to escape from Anatma.
- Denial causes serious problem.
- Escape from Anatma does not solve problem.

- Atma – Anatma Viveka not to reject Anatma or Run away from Anatma.
- Using Atma – Anatma Viveka to runaway will not work because it is based on partial truth.
- I repeatedly say in Atma – Anatma Viveka :

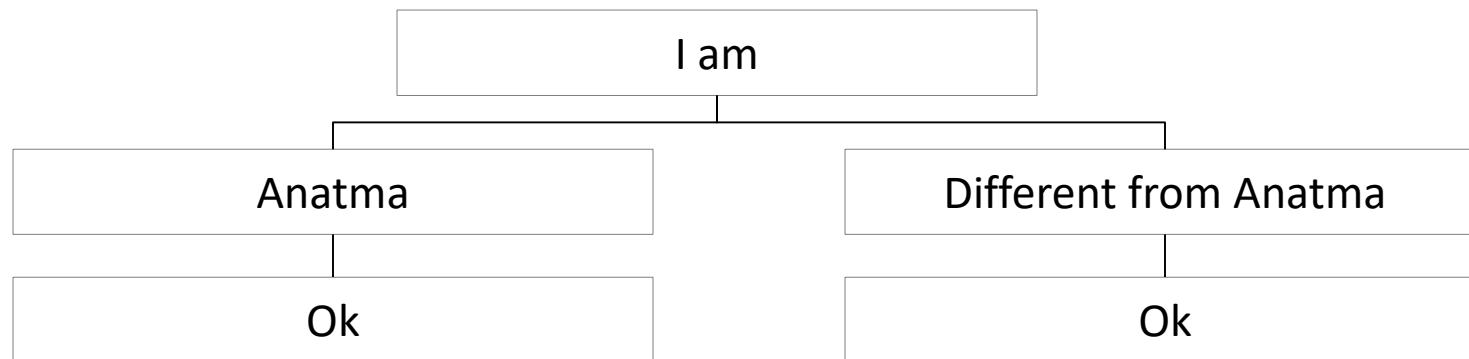
Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
 न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।
 न च व्योमभूमिः न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

Mano Buddhi Ahankara Chitta Ninaham
 Nacha Shrotra Jihve Na Cha Ghrana Netre
 Nacha Vyoma Bhoomir Na Tejo Na Vayu
 Chidananda Rupa Shivoaham Shivoaham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

- I stand away from Anatma, make demarcation and have 5 reasons.... Drishyatvam...
- Atma has opposite features.



Mahavakya tells me to see logically :

- I. Individual I – the Atma am Brahman, Jagat Karanam.
- II. Brahman alone is cause of entire Anatma Prapancha.
- III. Brahman through Nama Rupa is appearing as Anatma Prapancha.
 - Anatma cha is Karyam = Brahman alone with Nama Rupa.
 - Atma = Brahman.

IV. Therefore Atma = Anatma.

- We started with Atma is not Anatma, go full circle and finally say Anatma is Atma.
- What is relationship of Atma with Anatma?
- **Know 2 Paradoxical facts :**
 - I. Atma is not Anatma.
 - II. Atma is Anatma.
- Atma is different from Anatma, Atma alone is appearing as Atma.
- **I am different from the world.**
- **I alone am in the form of the world.**

Taittriya Upanishad :

हाऽ वु हाऽ वु हाऽ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदोऽहमन्नादोऽहमन्नादः ।
 अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।
 अहमस्मि प्रथमजा त्रह्ताऽस्य ।
 पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
 यो मा ददाति स इदेव माऽ वा: ।
 अहमन्नमन्नमदन्तमाऽद्धि ।
 अहं विश्वं भुवनमभ्यभवाऽम् ।
 सुवर्णं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3- 'ham-annādo3- 'ham-annādaḥ,
 ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,
 aham-asmi prathamajā ṛtā3-sya,
 pūrvam̄ devebhyo- 'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3- 'dmi,
 aham viśvam̄ bhuvanam-abhya-bhavā3m,
 suvarna jyotiḥ, ya evam̄ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

Chandogya Upanishad :

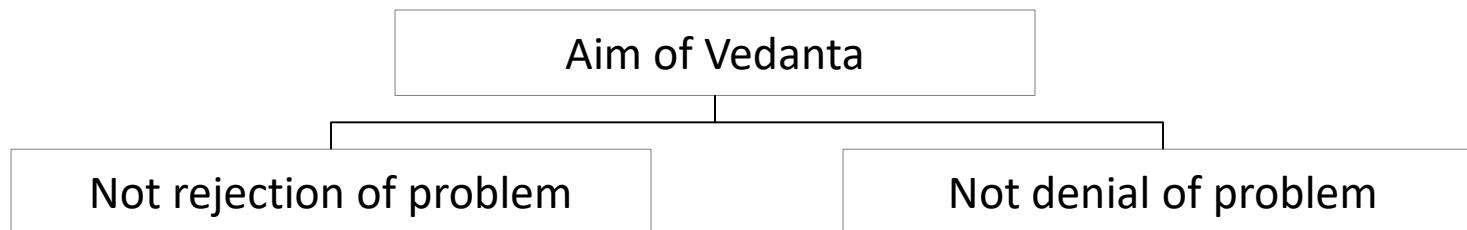
अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा
 पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष
 एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
 आत्मानन्दः स स्वराङ् भवति तस्य सर्वेषु लोकेषु कामचारो भवति
 अथ येऽन्यथातो विदुरन्यराजानस्ते चाय्यलोका भवन्ति तेषाँ
 सर्वेषु लोकेष्वकामचारो भवति २

*Athata atmadesa evatmaivad hastadatmoparistadatma pascadatma
 purastadatma daksinata atmottarata atmavedam sarvamiti sa va esa
 evam pasyannevam manvana evam vijanannatmaratiratmakrida atmamithuna
 atmanandah sa svarad bhavati tasya sarvesu lokesu kamacaro bhavati;
 Atha ye'nyathato viduranyarajanaste ksayyaloka bhavanti tesam
 sarvesu lokesvakamacaro bhavati ॥ 2 ॥*

Next is the instruction on the Self : The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 – 25 – 2]

Our Aim :

- Not to reject Anatma.
- I myself am appearing as Anatma.
- How can I reject Anatma and problems of Anatma?
- **Learn to accept everything as non-different from me the consciousness.**



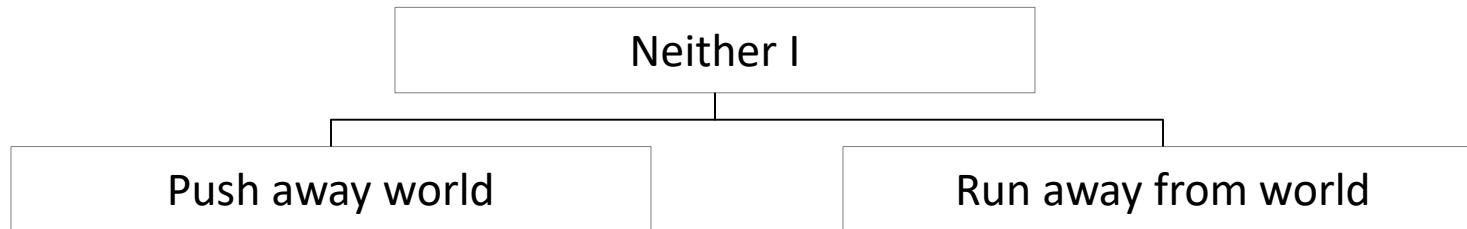
- Acceptance of everything.
- Accept ageing sick body.. Dying body, don't reject.
- I can't reject anything.
- Everything is my own version only.

I) At Atma – Anatma Viveka level, I see one fact.

- I am different from Atma, Drishyatvam – logical.

II) At Mahavakya Level see 2nd fact :

- World can't go away from me.
- I can't go away from world.



- Whole world = Nama Rupa.
- Nama Rupa can't exist away from me.
- Tad Ananyatvam, Arambana Shabadibya – never reject anything.

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

adveṣṭā sarvabhūtānāṁ
maitraḥ karuṇā ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Previously tried to reject problems of the world.
- After Atma – Anatma, try to reject all problems, never do that.
- Entire world in you with all + / -
- Acceptance alone is freedom from Samsara.
- Resistance = Samsara.
- Acceptance = Moksha.

Anumana Pradipena :

- By merely using Anumana without Mahavakyam end up in Dvaitam, can't get Moksha.
- **Attempt to reject the world is Dvaita Satyatva Buddhi.**
- It will not solve problem.

Samsarika Avalambinya, , Tad Avapsam Ipsati...

- Remaining in Dvaitam, person wants to escape from problems.
- It will not work.
- Therefore, come to Mahavakyam.

Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याव्यामस्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Life means, all problems will be there.
- **Sarvam Pratishtitam, poor world, where will it go, I am its Adhishtanam.**
- Have to accept everything as integral part of life.
- Acceptance of world is Moksha, rejection is bondage, Samsara.
- Whatever I try to reject will haunt me.

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
 ब्रह्म वेद, क्षत्रं तं
 परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
 लोकास्तं परादुर्योऽन्यत्रात्मनो
 लोकान्वेद, देवास्तं
 परादुर्योऽन्यत्रात्मनो देवान्वेद,
 वेदास्तं परादुर्योऽन्यत्रात्मनो
 वेदान्वेद, भूतानि तं
 परादुर्योऽन्यत्रात्मनो भूतानि वेद,
 सर्वं तं परादाद्योऽन्यत्रात्मनः
 सर्वं वेद; इदं ब्रह्म,
 इदं क्षत्रम्, इमे लोकाः, इमे देवाः,
 इमे वेदाः, इमानि भूतानि,
 इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma tam parādādyo'nyatrātmano
 brahma veda, kṣatram tam
 parādādyo'nyatrātmanah kṣatram veda,
 lokāstam parāduryo'nyatrātmano
 lokānveda, devāstam
 parāduryo'nyatrātmano devānveda,
 vedāstam parāduryo'nyatrātmano
 vedānveda, bhūtāni tam
 parāduryo'nyatrātmano bhūtāni veda,
 sarvam tam parādādyo'nyatrātmanah
 sarvam veda; idam brahma,
 idam kṣatram, ime lokāḥ, ime devāḥ,
 ime vedāḥ, imāni bhūtāni,
 idam sarvam yadayamātmā ॥ ७ ॥

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self. [4 - 5 - 7]

- Whatever I try to evade will doggedly chase and destroy me.
- Wait, confront problem, rather than close eyes.
- Ostrich mentality, dig head in the mud and say there is no world.
- Accept Anatma as integral part of Atma.
- Anatma is Mithya Nama Rupa.
- Atma is Satya Adhishtanam.
- Can't separate, should not separate, embrace it in Vedanta.

Verse 16 – Introduction :

योऽयमन्वय-व्यतिरेकजो विवेकः आत्मानात्म-
विभागलक्षणः, अनात्मस्थः, स्थाणौ
संशयावबोधवत् प्रतिपत्तव्यः । अयथावस्तु-
स्वाभाव्यात् । मृगतृष्णिकोदकप्रबोधवदिति ।
अत आह ।

*yo 'yam anvaya-vyatireka-jo viveka ātmānātma-
vibhāga-lakṣaṇo 'nātmasthah sthāṇau
saṃśayāvabodha-vat pratipattavyo 'yathā-vastu-
svābhāvyān mṛga-trṣṇikodaka-prabodha-vad ity
ata āha*

This cognition of the differentiation between the Self and the not-Self, which arises from the reasoning of anvaya-vyatireka rests in the not-Self (i.e. ignorance). It should be understood like the doubtful cognition of the post and the erroneous cognition of the mirage as water, because it is not the knowledge of the reality as it is. [Introduction – Chapter 4 – Verse 16]

- Stopping with Atma – Anatma Viveka and running away from Anatma is a serious problem because we are in Dvaitam level.
- Atma – Anatma Viveka is right stop, not last step.
- If so will create Vedantic Samsara, Psychological problem of denial.

a) Yaha Ayam Viveka :

- This Viveka.

b) Atma – Anatma Vibhaga Lakshana :

- Which is in the form of Atma – Anatma separation.

Vedantic Meditation :

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoaham Shivoaham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- Don't stop with that, it is useful but incomplete.
- This Meditation is only Anvaya Vyatireka, separation.
- **You need complementary meditation.**
- **I alone am appearing with form of Mano-buddhi.**
- Accept your Mind, Body, Family, with all the conditions.
- I don't want to escape from the mind, body, mind, family, situations.
- Atma – Anatma Vibhaga Lakshataha.

Taittriya Upanishad :

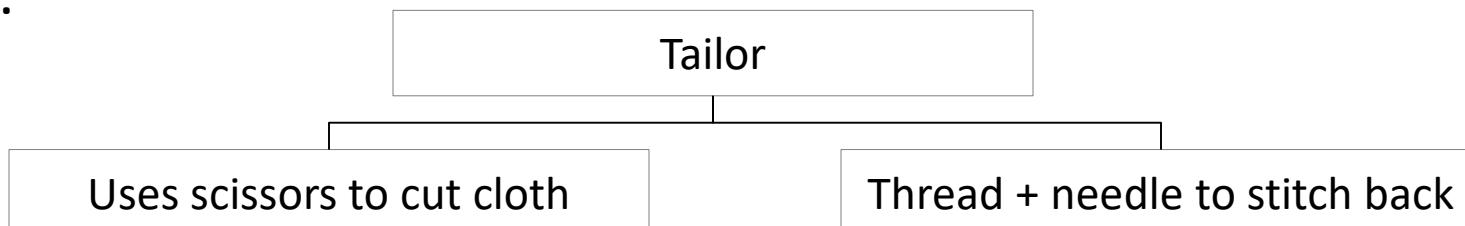
हाऽ वु हाऽ वु हाऽ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदोऽहमन्नादोऽहमन्नादः ।
 अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋताऽस्य ।
 पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
 यो मा ददाति स इदेव माऽ वाः ।
 अहमन्नमन्नमदन्तमाऽद्वि ।
 अहं विश्वं भुवनमभ्यभवाऽम् ।
 सुवर्णं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-’ham-annādo3-’ham-annādah,
 ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,
 aham-asmi prathamajā ṛtā3-sya,
 pūrvam̄ devebhyo-’mṛtasya nā� bhāyi,
 yo mā dadāti sa edeva mā� vāḥ,
 aham-annam-annam-adantamā3-’dmi,
 aham viśvam̄ bhuvanam-abhya-bhavā3m,
 suvarna jyotih, ya evam̄ veda, ity-upaniṣat.*

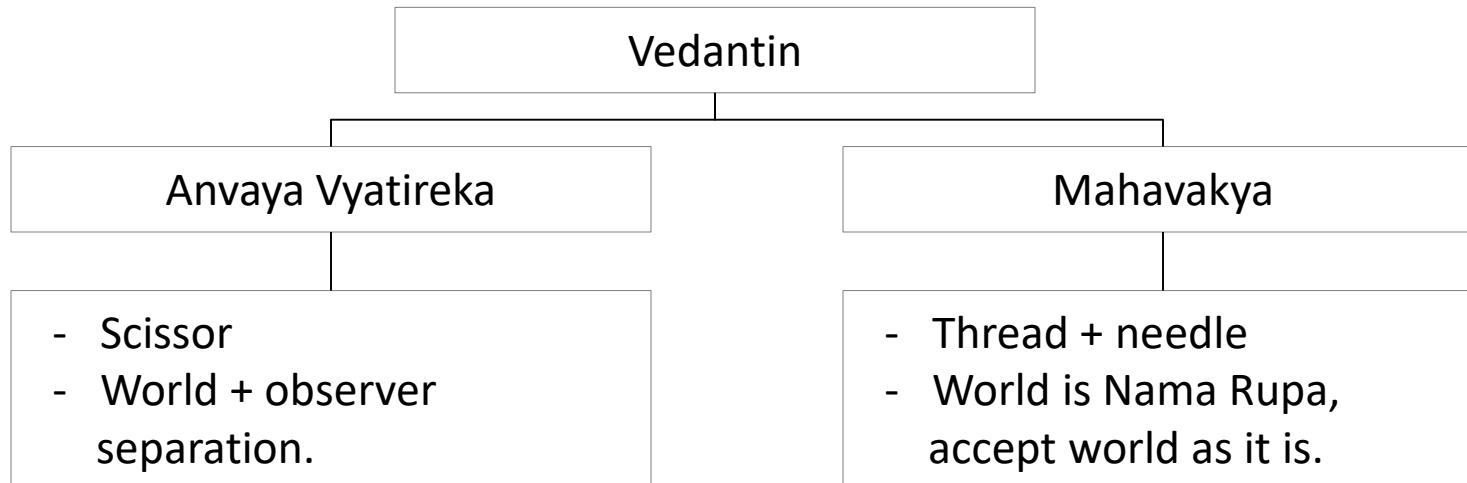
Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Aham eva idagum sarvam.
- What was separated must be embraced later.
- Separation practiced with Anvaya Vyatireka Reasoning.

Example :



- Don't ask – why cut cloth if you want to stitch it back.



c) Anatmastaḥa :

- Dvaitastaha.
- Remain in field of duality.
- Separation, division means duality.

d) Sthanam – Pratipata Vayaha :

- It should be understood as partial knowledge.

e) Pratipatvayaha :

- Incomplete understanding of Vedanta is ½ cooked food, causes indigestion.

f) Samshaya Avabodhaya :

- Incomplete knowledge like doubtful knowledge, problematic.

g) Sthanau Samshaya Avabodhavatu :

- Look at post as Ghost.
- Without medical checkup imagining diseases.
- Samshaya Jnanam is problem.
- Moksha Jnanam is problem.
- Moksha construed as running away from the world and dashing to Lords feet.
- Not come back, it won't work.
- Escapist Moksha is $\frac{1}{2}$ cooked Vedanta.
- Decide to remain with the world permanently.
- As Brahman, I can never be away from the world.
- World can't be away from me.
- Let us accept the world.
- Otherwise Vedanta creates Psychological problem.
- Samshaya Avabodhavatu – why?

h) Anyatha Vastu Svabavyat :

- **This knowledge of duality, Atma – different from Anatma is non factual.**

i) Ayatha Vastu Svabavyat :

- Duality is nonfactual.

j) Iti Yatha Aha :

- It will not solve problem of Samsara.
- Therefore, Author making following statement.

Verse 16 :

संसारबीजसंस्थोऽयं तद्विद्या मुक्तिमिच्छति ।
शशो निमीलनेनेव मृत्युं परिजिहीर्षते ॥ १६ ॥

*samsāra-bija-saṁsthō 'yam tad-dhiyā muktim icchatī
śaśo nimīlaneneva mṛtyum pariṁjihirṣati*

This person desires to attain liberation through the cognition which is embedded in the seed of bondage. He is like a hare which desires to overcome death by closing its eyes.
[Chapter 4 – Verse 16]

a) Ayam :

- This ½ cooked Vedantin who has stopped with Atma – Anatma duality and mortally afraid of the world.
- Who wants to get away from the world out of sheer fear.
- Running out of fear will not work.

b) Samsara Bheeja Samshtaha :

- Abiding in seed of Samsara, Dvaita Jnanam, Atma – Anatma Dvaita Branthi.

c) Dvaita Branti Tad Dhiya :

- Through false knowledge, Muktim Ichhati, he wants to run away from body, world.

- Wants freedom from Anatma.
- You can't be free of Anatma because you are in the form of Anatma, Nama, Rupa.
- If he can't physically runaway, enters Nirvikalpaka Samadhi.

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
 न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।
 न च व्योमभूमिः न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहम् ॥ १ ॥

Mano Buddhi Ahankara Chitta Ninaham
 Nacha Shrotra Jihve Na Cha Ghrana Netre
 Nacha Vyoma Bhoomir Na Tejo Na Vayu
 Chidananda Rupa Shivoaham Shivoaham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- Deny family, old age, body.

d) Sashaha Nimilena Eva :

- Rabbit trying to dismiss the world by closing its eyes.
- Open eyes and confront the world.
- Ostrich puts head inside sand and says there is no world.
- Kshanika Vada = World is Mental projection.
- **World is not mental projection, it is as real as mind, not as real as Atma.**
- Don't try to stop thoughts and forget the world.

e) Mrityum Pari Jihirshati :

- $\frac{1}{2}$ cooked Vedantin tries to reject Anatma Prapancha, Dvaitam, called Mrityu here.
- Tries to push away from world or run away.
- Both not possible.
- **Water wants to run away from wave.**
- Not 2 separate things for one to run away from another.

f) Parihartum Ichhati

Verse 17 – Introduction :

अस्यार्थस्य द्रष्टिमे श्रुत्युदाहरणम् ।

asyārthasya drādhimne śruty-udāharanam

With a view to strengthen this idea, the following Sruti texts are given as illustration.
[Introduction - Chapter 4 – Verse 17]

a) Asya Artha Dridhimne :

- For consolidating, reinforcing this.

b) Asya Arthasya :

- Don't try to push away the world or run away from the world.
- Stay where you are.
- Embrace the world.
- May you derive strength from Sheer knowledge to confront the world.

I am higher order of reality, world is lower order.

- Higher order, lower order can't be separated.

Lower order has to rest in higher order.

- Mother can't push away baby.
- How can we Brahman push away world.
- Accept.

- Sruti Udhaharanam.
- Mahavakya teaching itself says this.

Verse 17 :

इममर्थं पुरस्कृत्य श्रुत्या सम्यगुदाहृतम् ।
"यच्चक्षुषे" ति विस्वब्धं "न दृष्टे" रिति च स्फुटम् ॥ १७ ॥

*imam artham puraskṛtya śrutyā samyag udāhṛtam
"yac cakṣuṣe" ti visrabdhām "na dṛṣṭe" riti ca sphuṭam*

Keeping this idea in view, it has been well illustrated by Sruti when it says firmly and clearly, "That which is not seen by the eye," and "You cannot see the seer of seeing."
[Chapter 4 – Verse 17]

- **Anumanam will help us say :**
I am not world, body and mind.
- **Mahavakyam tells us :**
I alone am in the form of world also.

1st :

- I am not the world.

2nd :

- I am the world.

Vedantic Conclusion :

- I am the world also.

- Only when I know I am the world, I will not push away, run away.

- **Problem of Samsara goes only when I say I am the world.**

- How to gain knowledge, I am the world?

- By Atma – Anatma Viveka :

It will only teach I am not the world.

Complete Teaching :

- Say, I am the world.

- **I can say only when I know I am Jagat Karanam Brahman.**

- **I am in the form of Karya Prapancha.**

- **Karanam alone appears as Karyam.**

- Gold alone is ornaments.

- Brahman alone is the world.

- Brahman alone is painful Body.

- I am alone in the form of pain, integral part of creation.

- Resistance magnifies pains.

- Acceptance reduces impact of pain.

Example :

Starving	pasting
<ul style="list-style-type: none">- Forced- No coffee today- Grumbling	<ul style="list-style-type: none">- Voluntary- Deliberate denial- Accept discomfort- Happy, can fast.

- Discomfort objectively same but in starvation it is magnified.

Fasting :

- Discomfort lesser.
- Similarly, let us accept all situations at Pancha Anatma levels, rather than try to deny them.
- It will worsen Samsara.
- **This knowledge, I am the world will only come from knowledge Aham Brahman Asmi.**
- It can't come through Anvaya Vyatireka.
- I am the whole, knowledge will never come by Anvaya Vyatireka.
- We require Mahavakya Shabda Pramanam.
- Sruti says this, hence we accept.

a) Imam Artham Puraskritya :

- Conveying this message.

b) Srutya Samhruka Udahrutam :

- Has been well mentioned by Upanishad itself.

I) Keno Upanishad :

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥

*Yacchrotreṇa na śṛṇoti yena śrotrām-īdām srutam;
tadeva Brahma tvāṁ viddhi nedam yadidam-upāsāte.*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [I – 7]

- You can know about Atma only from Sruti, not Anvaya – Vyatireka or any other Pramanam.

Brihadaranyaka Upanishad :

स होषाचोषस्तश्चाकायणः, यथा विद्वयात्, असौ
गौः, असाधश्च इति, पश्चमेवैतद्व्यपदिष्टं भवति ; यदेव
साक्षादपरोक्षादुब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याच्वस्येति;
एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ?
न द्वृष्टेद्वृष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मत्तेर्मन्तारं
मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा
सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाकायण उपराम ॥२॥

sa hovāca uṣastas cākrāyaṇaḥ: yathā vibrūyād, asau gauḥ,
asāv aśva iti, evaṁ evaitad vyapadiṣṭam bhavati, yad eva sākṣād
aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti:
eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ.
na dṛṣṭer draṣṭāram paśyeh, na śruter śrotāram śṛṇuyāḥ, na mater
mantāram manvīthāḥ, na vijñāter vijñātāram vijānīyāḥ, eṣa ta ātmā
sarvāntaraḥ, ato'nyad ārtam. tato ha uṣastas cākrāyaṇa uparāma ॥२॥

Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]

Essence :

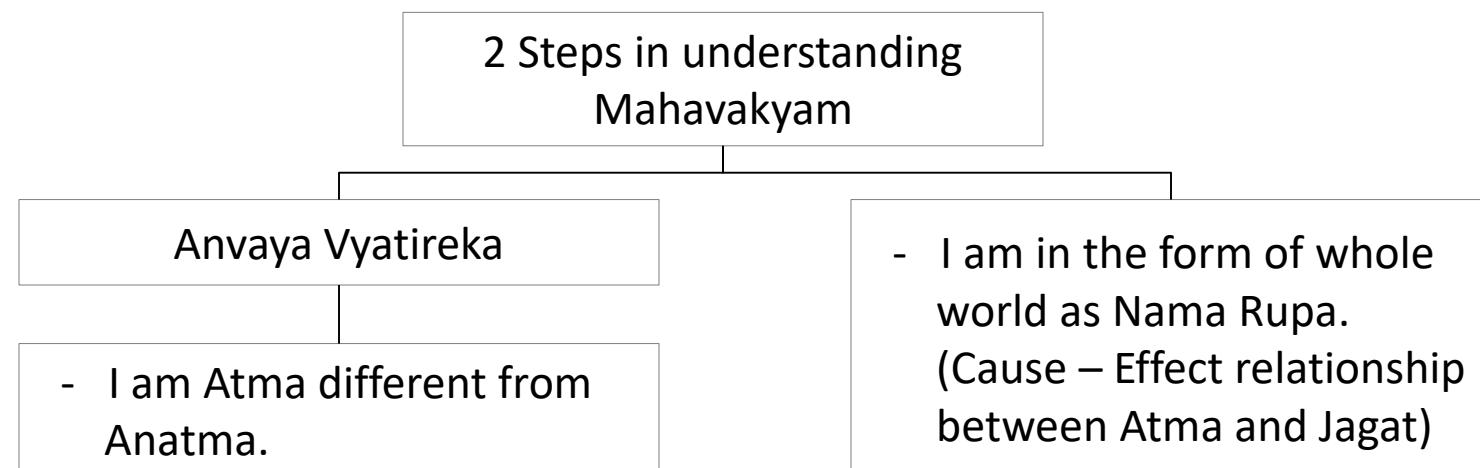
- I am the whole creation.

Anvaya Vyatireka will say :

- I am different from the world.

Mahavakya :

- I am in the form of whole world.



- Only then we wont push away the world or run away from the world.
- Both are Samsara.

c) Iti Sphutam :

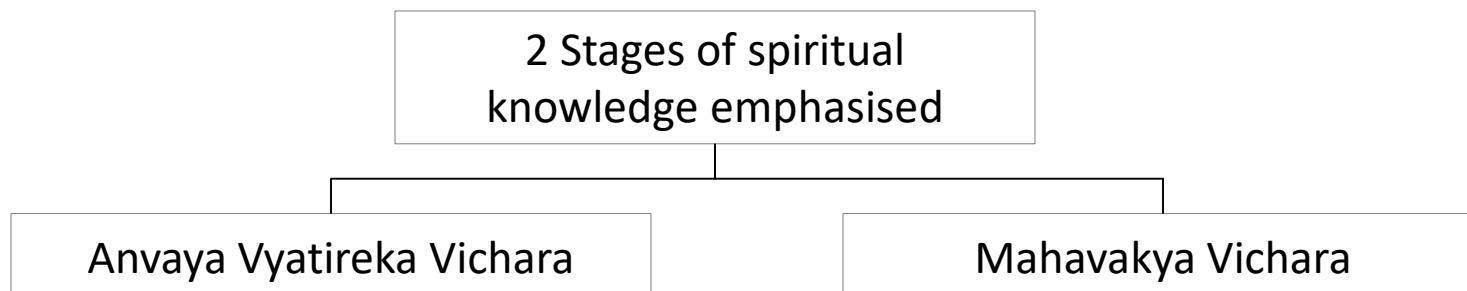
- Clearly seen.

d) Misrastam :

- Doubtlessly.
- Since Anvaya Vyatireka will not say I am the whole, we have to come to Mahavakyam for that knowledge.

Verse 17 – Revision :

- Chapter 4 – Consolidation of Chapter 1, 2, 3 teaching.
- Appears like recitation.
- Gives support of Sruti and Upadesha Sahasri – Chapter 18 of Shankara.
- Chapter 18 = Naishkarmya Siddhi, identical.



Get 2 Messages



- I am different from Body, Mind, world, 5 elements.
- Sankhya stops with Purusha – Prakrti Viveka
- Ends in Dvaitam

- Join 2 messages, get a paradox.
- Resolve paradox, actual teaching clear.
- Sankhya stops with Drk Drishya Dvaitam, Atma – Anatma Dvaitam.
- In Dvaitam, no Moksha.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यज्ञास्ति, कस्मान्नु बिभेमीति,
तत एवास्य भयं धीयाय, कस्माद्यच्चभेष्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām
cakre, yan mad anyan nāsti, kaśmān nu bibhemīti,
tata evāsyā bhayam vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayam bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, “If there is nothing else but me, what am I afraid of?” From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

Chess :

- 64 squares, infinite moves.
- Vedanta – Teaching one, infinite methods.

1st Stage – Conclusion :

- I am Drk, what I experience is Drishyam.
- I am the spirit, what I experience is body, mind, world, product of 5 elements, Maya Prakrti.
- I am not this, not this, Neti, Neti.
- I am experiencer spirit, Atma, world is available in front of me.
- Clear Dvaitam.

2nd Stage : Mahavakya Vichara

- Aham Brahma Asmi.
- Brahman is everything, spirit and matter.
- I am Brahman.

1 st Stage	2 nd Stage
<ul style="list-style-type: none">- Atma- Anatma	<ul style="list-style-type: none">- Brahman1) Atma2) Anatma – Chidabasa introduced

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्मान्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

**brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अथश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

**Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥**

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

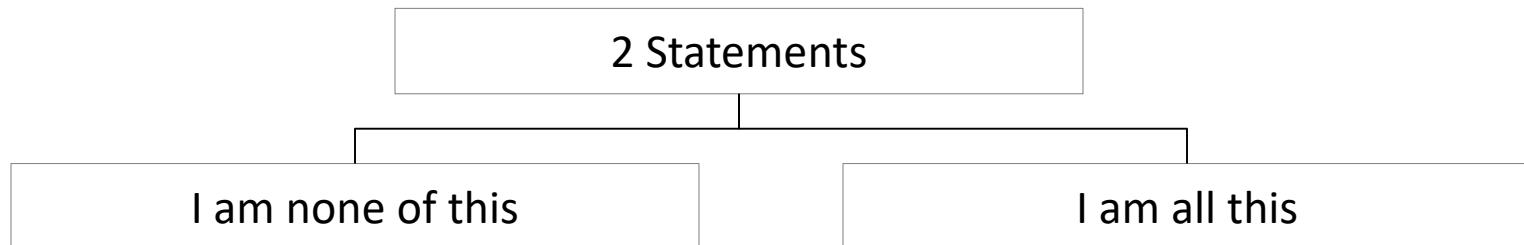
- Brahman is all this.
- I am Brahman, Brahma is all of this, I am all this.

What is message No 1 :

- I am none of this – Neti, Neti.

Message No 2 :

- I am all this.
- Join message 1 and 2, I get a clean Paradox, seemingly contradictory statement.
- Both statement put together is Paradox.
- Both right, there is seeming contradiction, really not contradictory.
- I am none of this, I am all this.
- They are not contradictions but fact.
- How to resolve it?
- Understand I and this clearly.



Understand 2 words clearly

This

I

1st Argument :

- Observed world, matter, body, mind.
- Matter can never be consciousness principle.
- Drishyatvam
- Bautikatvam
- Sa Gunatvam
- Savikaratvam
- Agama Pahitvam
- I am none of this is 1st Argument.

2nd Argument :

- Am Consciousness principle, observed, spiritual principle.
- Consciousness part can never be matter principle.
- Adrishyatvam
- Abautikatvam
- Nirgunatvam
- Nirvikaratvam
- Anagama Pahitam
- 2nd Argument
- Aham Brahma Asmi
- Aham Eva Idagum Sarvam
- I am all this

- If I am not matter, how Vedanta says I am matter?
- I am all this = I am matter when I am consciousness - Sakshi, matter universe is Karyam, Nama Rupa, Chaitanyam = Satyam, cause, Karanam.

This	I
<ul style="list-style-type: none"> - Material Universe - Karyam - Nama Rupa - Can't exist by itself - Not transactionaly available. - Non substantial - Joins me as my Vesham - When it joins me as Vesham, then alone it is transactionaly available. 	<ul style="list-style-type: none"> - Am Satyam - Can exist independently. - Avyavaharyam - Never available for transaction by itself. - If it is available for transaction, it should join me.

Example :

- All coats in shop can't parade themselves in party.
- I give substantiality, functionality to all the clothes.
- I alone appear as this world putting Nama Rupa as my own Vesham (Reflection).
- I – alone appear as Jiva with Jiva Nama Rupa, as Jagat with Jagat Nama Rupa, as Ishvara with Ishvara Nama Rupa.
- Jiva, Ishvara, Jagat Nama Rupa is inert matter with Chidabasa, referred as this.
- I am all this means, I alone am Jiva, Jagat, Ishvara Nama Rupa.
- I am none of this, I appear as all this is correct.
- All this is only Nama Rupa.

- Have no existence of their own.
- **All of this is Mithya because they don't have independent existence.**
- **Only transactionally available when "I" the Sakshi, Brahman, principle is there.**



- **These 3 exist only when I Brahman enter and enliven them.**

I – Aham	This
<ul style="list-style-type: none"> - Refers to Brahman - Satyam - Cause - Exists independently - Observer - Higher reality 	<ul style="list-style-type: none"> - Refers to Mithya - Nama Rupa - Jiva / Jagat / Ishvara - Has no independent existence - Observed - Lower reality

- This is hidden message beyond the Paradox.
- I am none of this and I am all this.

- What am I doing by putting on Vesham?
- I am going through all transactions.
- If I can understand this fact behind 2 sentences, I am free.
- Apply it throughout life.
- Whenever situations come, I try to escape from problems.
- I need not escape.
- **When I accept every situation as they are and call them Mithya, I am free here and now.**
- I am Satyam.
- This application throughout life, I am none of this, I am all of this, is freedom, Moksha.
- Aham Satyam, Jagan Mithya is Moksha.



- **What is Samsara?**
- **I take some items of Pancha Anatma as me – possessions, profession, family, aged body, disturbed mind as me is Samsara.**
- I am none of this and I am all this is Moksha.

- **I am Satyam, this is Mithya, this wisdom is Moksha.**
- Sankhya came to message 1 – I am none of this Prakrti, I am Purusha.
- Sankhya stopped there.
- **We should go to Mahavakya Vichara, come to all of this and then discover I am Satyam, Paramarthika, world is Mithya, Vyavaharikam.**
- Resolve Paradox and be free.
- That Sankhya refuses to do.

Verse 17 :

इममर्थं पुरस्कृत्य श्रुत्या सम्यगुदाहृतम् ।
 "यच्चक्षुषे" ति विस्त्रब्धं "न दृष्टे" रिति च स्फुटम् ॥ १७ ॥

*imam artham puraskṛtya śrutyā samyag udāhṛtam
 "yac cakṣuṣe" ti visrabdhām "na dṛṣṭe" riti ca sphuṭam*

Keeping this idea in view, it has been well illustrated by Sruti when it says firmly and clearly, "That which is not seen by the eye," and "You cannot see the seer of seeing."
 [Chapter 4 – Verse 17]

- At the end of 1st stage I know I am none of this, none of observed matter.
- Then who am I?
- I am not world, body, mind, matter consisting of 5 elements.
- Who am I? Sankhya does not ask properly.
- If you come to Mahavakyam, it will say, you are Brahman, Tat Tvam Asi.

- Come to I am all this Paradox.
- Say Aham Satyam, Jagan Mithya.

Gita :

मया ततमिदं सर्वं
जगद्व्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

**mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥**

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभूत्त च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

**na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram ।
bhūtabhṛṇna ca bhūtasthō
mamatmā bhūtabhāvanah ॥ 9-5 ॥**

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

World is in me	World is not in me
- Verse 4	- Verse 5 - World being Mithya, as good as not there.

- Satya – Mithya Message very important in Vedanta.
- Understand Mithya and Vedanta study is complete.
- Our Moksha is escaping from the world, die, never come back to the world.
- I am still ignorant of the teaching.
- I will never escape.
- I will be born again and again.

Mukta :

- When escapism from Samsara is understanding I need not escape from Samsara because Samsara is Mithya.
- I am Satyam.
- This is the only way of escaping.
- Whatever I am experiencing is Mithya.
- Worst problem is Mithya from which I need not escape.
- Understanding is only escaping.
- In any other escape method, I will have Punarapi Jananam, Maranam – cycle.
- Therefore, Sureshvaracharya says, don't escape.
- Understand Samsara as Mithya, said in verse 18.

Verse 18 :

बुद्ध्यन्तमपविद्धयैवं को न्वहं स्याम् इतीक्षितुः ।
श्रुतिस्तत्त्वमसीत्याह सर्वमानातिगामिनी ॥ १८ ॥

*buddhy-antam apaviddhyaivam ko nrahām syām itikṣituh
śrutis tat tvam asity āha sarva-mānātigāminī*

To one who, having rejected all objects up to the intellect, is desirous of knowing "Who am I?" Sruti, which is competent to reveal what is beyond other pramanas, says, "That thou art." [Chapter 4 – Verse 18]

a) Budyantha Apavithya Evam :

- 1st + 2nd stage important.
- Evam Apavidya – by Applying Anvaya Vyatireka, 1st stage – Drk – Drishya method, extremely important.
- **Apply Neti Neti Logic.**
- **I am not this, because I am experiencing this, it is object.**

Observer	Observed
<ul style="list-style-type: none"> - Non variable I - Anvaya - “I” 	<ul style="list-style-type: none"> - Variable I - Vyatireka - “This”

b) Iti Apavidya :

- Keep on negating external world.

- **Before Vedanta, I know I am not the world of objects upto contact lens.**

Vedanta Teaches :

- **I am not 5 Koshas.**

1st :

- Anvaya Vyatireka – Atma – Anatma

Cut – Dvaitam

2nd :

- Mahavakyam : Stitch back to make it Advaitam, complete.
- There is no Anatma at all separately existing without Atma.
- Atma is I – alone.
- Aham Eva Idagum Sarvam.
- Student drops Dvaitam, comes to Advaitam.

c) E�am Apavidya :

- 1st Stage – Scissor stage
- 2nd Stage – Needle stage
- Konu Aham Syam?
- Intelligent should ask, if I am not 5 Koshas who am I?
- Before study, I thought I was 5 Koshas.
- I am not 5 Koshas, I am not nothing after dropping 5 Koshas.

d) Iti Ikshituhu :

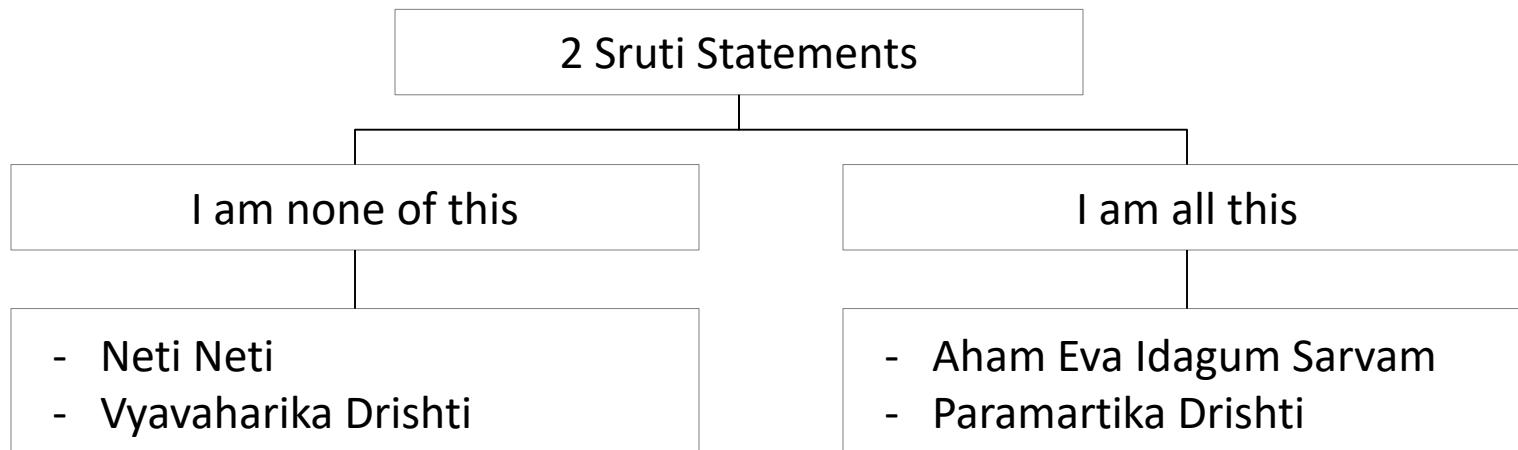
- With this intention, when he is looking for a Pramanam to know, looking for Guru, Pramanam Anveshituhu, searching for a source to know – apply Mahavakya.
- Laukika Pramanam only for Anatma, travel extrovert.
- Pratyaksha, Anumana, Laukika Shabda etc will not say what I am.

e) Sruti Atigamini Aha :

- Reaches Sruti which tells
- Transcends other Pramanams.

f) Tat Tvam Asi :

- You are that Brahman which is all this – 2nd stage.
- I am none of this – from Anvaya in 1st Stage.



Waking Jagrat Avasta	Svapna
<ul style="list-style-type: none"> - I am none of the dream world. - Vyavaharika Drishti 	<ul style="list-style-type: none"> - I am all this - All of dream world - Dream state

Atma level	Waking
<ul style="list-style-type: none"> - I am none of waking state - Paramartika Drishti - Green room 	<ul style="list-style-type: none"> - I am all this - I am all of waking world - Drama stage

Sruti Aha :

- Sruti tells this.
- Where is the problem?
- Once you have understood this Veda has done its job.